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# MISSIONARY YEARBOOK

Methodist Episcopal  
Church, South

1930

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Methodist  
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*Southern California-Arizona  
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# MISSIONARY YEARBOOK

Of the Methodist Episcopal  
Church, South

1930

CONTAINING THE EIGHTY-FOURTH  
ANNUAL REPORT OF THE  
BOARD OF MISSIONS

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EDITED BY

ELMER T. CLARK

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BOARD OF MISSIONS  
METHODIST EPISCOPAL CHURCH, SOUTH  
W. G. CRAM, GENERAL SECRETARY  
NASHVILLE, TENN:

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## PART I—OFFICIAL RECORDS





# Reports of Secretaries

## REPORT OF THE GENERAL SECRETARY

DR. W. G. CRAM

Having reviewed year by year, during this quadrennium, the activities of the Board, it is hardly necessary that in this report I should present a résumé of the work of the past four years. By reference to the reports of the Departmental Secretaries which are printed herewith, a complete survey of the work of the past year can be readily ascertained. It is hardly necessary to say that there has been harmony and coöperation in our administrative force and in all our fields of operations both in the United States and in distant parts. We have no very grave difficulties of administration facing us other than the fact that the vast opportunities for missionary service which confront us are staggering in their immensity and serve to intensify the meager and insufficient way in which we are answering these insistent calls.

I purpose to call your attention to some outstanding situations or conditions which are manifest in the work of our Board, as well as being evident in the general field of missionary endeavor, which must have your earnest consideration. Some of these questions may require definite action, and others will call for memorials to the General Conference.

### *America a Mission Field*

First, we cannot escape the fact that America is still a great mission field. Within the confines of our own Church the great home mission areas of the United States, which furnish the most acute problems, are located. During the past four years we have made much progress in the development of our home mission policy and can say that we are in position to advance in every field of endeavor which this department comprehends. Special attention needs to be called to the work in Arizona. We have here a virgin

field. It is one of the outposts of Southern Methodism. While we are in the lead as far as Protestantism is concerned, efforts should be made toward the speedy evangelization of this field. The Board should lay definite plans to assist in setting up a well-equipped and well-organized Church in this territory of opportunity.

In addition to this, one of our greatest opportunities of evangelism is among the Mexicans of Texas, Arizona, New Mexico, and California. We have more members than any other denomination working in this area, and we have a larger number of workers and a larger number of organized Churches. Our institutions, such as social centers, schools, etc., also surpass in numbers those of other agencies. We have the outstanding piece of home mission work among the Mexicans in this area, and it has made most remarkable advance. But with the organization of the Mexican Church in Mexico, which will probably be approved by the coming session of the General Conference, there will be furnished to us a greater opportunity to work among the Mexicans along the border and to establish ourselves more firmly in this great enterprise. A complete survey of the needs of the Mexicans within our territory should be made, and in this we should seek the coöperation and aid of the Board of Church Extension in its advice and substantial aid in the erection of houses of worship.

### *Religious Education*

Second. One of the constructive criticisms which has been offered to the foreign mission movement to-day is the fact that after so many years of persistent missionary effort we have in many of our fields so small a membership. A careful study of the situation will reveal the fact that despite the seeming small number of members substantial progress has been made in the establishment of the Christian Church in non-Christian countries and that, far beyond what the number of members would indicate, the influence of the Church and of individual Christians is very far-reaching. The time has come, however, when definite efforts must be made to increase our membership in all our fields by employing definite and effective methods of



evangelism. It has been definitely recognized by some national leaders that extraordinary efforts must be expended to reach the masses with the gospel. Such has been the effort of Kagawa, the outstanding Christian leader in Japan. While numbers cannot be our primary goal, yet genuine converts in large numbers are highly desirable. Such also is the definite aim of the special evangelistic movement in China. A larger evangelism is the need of the hour on every hand. One of the agencies which will greatly assist in bringing about the desired results is a well-balanced plan of religious or, rather we should say, Christian education when referring to non-Christian lands, because they have their own peculiar systems of religious education. We must distinguish Christianity from them. Since we have access to the youth of non-Christian lands and to the older people as well, who need special instruction in the Christian way, this Board must definitely plan to maintain in each of our mission fields a superintendent of religious or Christian education. He or she must be given adequate support, and behind this there should be the authority of the Board for the carrying out of the processes of instruction which is much needed in these fields. In providing and planning for this superintendent the mistake should not be made of placing emphasis on the methods and devices of modern religious education, but, on the contrary, preëminence must be given to the drawing power of the gospel and the saving power of Christ. The Sunday School Board will give coöperation in this direction, but that coöperation must be given in line with the administrative responsibility of the Board of Missions through its Foreign Department.

#### *United Program of Missionary Agencies*

Third. This is a day when the missionary agencies working in the same field are making every effort to unite in one coöperative scheme which shall make more effective the means employed and shall secure certain objectives with greater certainty. One of the emergent, and I might say urgent, questions which has sprung upon us within the past few months is the question of uniting more close-

ly the missionary forces that are operating under the authority of the Board of Missions. The Woman's Missionary Council through its legislative committee after an exhaustive study recognized that administrative responsibility rests inherently with the Board of Missions. This has come about not only because of this study, but for the additional reason that the creation of autonomous Churches in practically all our foreign mission fields demands the operation of a unified program of administration as well as a unified plan for carrying on the missionary enterprise. It is becoming more and more difficult in the foreign fields to distinguish between the work of the two sections of the Board. It is apparent that missionary work in all its phases is the work of the whole Church. The same is also true in the home mission field, where the lines of endeavor are becoming similar and the urgency of a unified program is apparent.

### *Finances*

Fourth. It is not my purpose to deal extensively with the question of finances. Suffice it to say during this quadrennium your Board has not created any new debts or deficits. The old debt has been refinanced and largely liquidated. We come to the end of this quadrennium having held our own, but we regret to say that we have not been able to make as great an advance in all our fields of operation as the opportunities demanded or as the needs require. The Board should memorialize the General Conference to make ample provision for our missionary operations. It is true that much discussion has been given to methods by which this should be done, but a great Church with a far-flung battle line cannot under any circumstances of depressed economic conditions or because of lethargy among its people fail to call aloud that the "field is white for harvest." Adequate plans for financing the missionary enterprise must be authorized by the General Conference. We need over \$1,200,000 for our foreign work and \$400,000 for our home field to maintain the present work. At least \$500,000 per year should be provided to enable us to meet the normal advance. We cannot now beat a retreat. To

abandon any of our work would be disastrous. "Forward march!" must now be the command, and in every line of endeavor during the next four years the Church must plan to allow its Board of Missions to have greater liberty and flexibility in securing financial support from the Church. It is my earnest desire that this question shall be thoroughly considered by the Board and that a definite memorial be presented to the General Conference which shall express the wish and will of this body concerning an adequate plan for supporting its financial needs and demands of our opportunities which are on every hand.

### *Autonomous Churches*

Fifth. It is with great joy that we come to this Board meeting to report that in at least three of our fields the younger Churches to which we gave birth and have fostered in Korea, Mexico, and Brazil have reached the age of accountability. The spirit of what was called rabid nationalism has tempered down during the quadrennium, and a saner view of the whole question of autonomous Churches in mission fields seems to prevail. In the resolutions which shall be presented to the General Conference through the Committee on Nationalism it will be discovered that an organic relationship is requested between these younger Churches and the Church in the United States because they feel that as yet they must have the supporting influence as well as the directing leadership of the Mother Church. We should not be deceived by the statement that is sometimes made that in the setting up of an autonomous Church in the mission field we thereby do away with the necessity for further financial support or do away with the necessity of sending missionaries to those fields. On the contrary, our missionary forces being relieved of ecclesiastic functions are thereby released for a greater activity in establishing the kingdom in the vast regions that are yet untouched by the gospel. The work of our mission and the Japanese Methodist Church is a fitting illustration. For at least twenty years we have been appropriating liberally to that field because of our increased responsibility for pioneer missionary work. With the young

Church working by our side greater opportunities are opened on every hand. We sincerely hope that the Church will not feel that the creation of an autonomous Church means the abandonment of the missionary enterprise. On the contrary, it means the beginning of a new day of conquest and victory.

Finally. We must call your attention to what some are calling the scandal of American Protestantism. Rich in resources, with preachers and pastors equipped for the work of preaching the gospel, we have made a miserable showing in the increase of our membership and in the evangelization of the masses. It is even yet true that a great majority of the people of these United States are not Christian. Undoubtedly most serious attention must be given to this matter. And in the coming quadrennium the activities of the Board of Missions, and also of the Conference Board of Missions, must be brought into play in coöperation with our Churches, presiding elders, and pastors in bringing about a great awakening in Methodism, and also in making a serious attempt to reach the unsaved but satisfied and secularized masses that live all about us. The merchant will hawk his wares upon the street, the enthusiast will shout out his glee over the success of his most favorite sport; time and attention and constructive building will be given to the promotion of secular pursuits; the streets are ablaze with the call to amusement and recreation; while the Church seems to have retreated within the dark, dank walls of her stately edifices singing hymns and reciting psalms as the multitude plays and sports on the outside. I would not decry the activities of the Church. I think this is the greatest era of the Church's history, but to-day she stands dangerously near the brink of disaster. She needs to be revived and started out upon a crusade to win souls for Christ and to bring back again to her altars the cries of hungry souls and to her worshippers the joy of victory.

## FOREIGN DEPARTMENT—GENERAL WORK

O. E. GODDARD, SECRETARY

WE come to the close of the year and of the quadrennium with mingled joy and sorrow. We rejoice at all that the Department has been able to accomplish. We weep because there were many open doors we could not enter, many needed expansions we could not make, many inviting fields we could not occupy. We entered the quadrennium with fear and trembling. The debt was large, the income inadequate and uncertain. The plan outlined by the last General Conference has worked well and bids fair to do greater service during the coming quadrennium. It is hoped that the General Conference will be too wise to allow tinkers to interfere with this adopted, approved, and vindicated plan.

### CHINA

China is, and always has been, our largest and most difficult field. In recent years it has been our most perplexing and baffling field. The congeries of revolutions—political, social, education, financial, and others—have not wholly ceased. The present government has much in it to commend, and we could wish that it might be permanent. But he who dares to prophesy concerning China is either bold or blind. But our work—educational, medical, and evangelistic—is going on with a moderate degree of success. We are serving China and sharing with these Orientals as best we can under the circumstances.

It was expected that China would ask for an autonomous Church, but they have not done so. They have asked for the *status quo*, begging that the bishop reside permanently in China. The Board will, I am sure, give careful attention to this request. Great skill will be needed in the management of our work in China during the next quadrennium. A Chinese General Superintendent might help in the solution of this difficult situation.



## JAPAN

Japan is the most advanced of all our mission fields. The autonomous Church, now more than two decades old, has been and is an unquestioned success. The Japanese have shown marked ability in the management of their Church. Their connectional officers are wise and discreet, their presiding elders and pastors efficient, and their laity, loyal and liberal. This demonstration of what an autonomous Church can do is most heartening to us now as we contemplate a similar step for some other countries. The Japanese have managed the affairs in the National Japanese Methodist Church with skill. We have only praise for them.

One of the best services American Methodism and the United Church of Canada is doing is to maintain Kwansei Gakuin. This great institution has done great service, and the great service already rendered is but a prophecy of yet larger and larger service during the years to come. The recent death of their Bishop Usaki, though expected, was a great sorrow to us all.

## KOREA

Korea has always been one of our best mission fields. The people are seriously religious. Our evangelistic work has always had due prominence in Korea. We are connected with some great institutions, such as Severance Hospital and Chosen Christian College, but evangelism has been given the primacy. The Korean Annual Conference (North and South) have petitioned their respective General Conferences for the privilege of uniting and forming an autonomous Korean Methodist Church. We think the time has come for such a step. We believe it best for the Kingdom for them to have a Korean Church, controlled by themselves. This will in no way lessen our responsibility nor decrease our financial responsibility. We shall continue to support missionaries and in every way help the infant Church, as we have in Japan.

## MEXICO

We are now making history in our Mexican work. The

two Methodist Churches in Mexico have asked to be merged and set up as an autonomous Church. This should be done. The laws of Mexico are such that no foreign bishop can function in Mexico. Favorable action has already been taken by the General Conference of the Methodist Episcopal Church. It is hoped that our General Conference will also approve the plan and an autonomous Mexican Church be organized. In view of these proposed changes, it will probably become necessary for Lydia Patterson and Effie Eddington institutes to be turned back to the Home Departments. The laws of Mexico require that people engaging in professional work be educated in Mexico.

#### BRAZIL

Here is our most promising field. This great republic, larger than our own (exclusive of Alaska) is perhaps the most challenging field in the world. Romanism is largely in disrepute. Positivism, behaviorism, humanism, and all the other cults trying to get on without God, are there. The twenty-two state capitals with their many thousands of university students offer the greatest opportunity for missionary work on this globe. Our brethren in Brazil (and by this we mean the natives and the missionaries) want the Church in Brazil to have more freedom in the management of the Church. Whether they shall have a Central Conference with power to elect their own bishops and other officers, or an autonomous Church with close relationships with the Mother Churches, remains to be seen. But liberty to manage their own affairs they should have.

#### CUBA

One of our next-door neighbors to the south is Cuba. We are well entrenched in Cuba. The work has been strategically planted and well managed. We shall not need, I think, to send many more new missionaries to Cuba. The work can more and more be committed to the nationals. Candler College and Pinson College and the schools maintained by the Woman's Section are sending out a stream of well-equipped young people. These can finally be intrusted with the major part of the work. Cuba presents no problem

similar to other foreign fields. It perhaps can be maintained as Annual Conferences in our own country are which need help.

#### BELGIUM

The Belgian Mission has asked to be given the status of an Annual Conference. It is hoped that the General Conference will grant this request. We need to give added concern to discovering and equipping young Belgians for the Christian ministry.

#### CZECHOSLOVAKIA

In Czechoslovakia we have only one native-born American missionary. We have some well-equipped men who were originally Czechs, but who became American citizens by naturalization, who are doing superb work for that country. The Czechs are a most interesting people, and the outlook for our work there is hopeful.

#### POLAND

Ours is a brave band of missionaries. The persistent and implacable opposition of the Roman Catholic Church is a stubborn fact. No timid man should go to Poland. He must be able to endure hardness as a good soldier of Jesus Christ. Our missionaries are faithful and efficient. The native helpers are able and dependable. We are not the least discouraged in Poland.

#### AFRICA

Our work in the Belgian Congo is the most fascinating of all. We have more volunteers for Africa than for any other field. More people seem anxious to contribute to Africa than to any other field. There is no apparent racial antipathy toward the savages in Africa. These uncivilized peoples make a compelling appeal to the hearts of our people. It is extremely important that we enlarge our work to cover the tribe assigned to us by the Protestant Union of the Congo.

On the whole, seeing what God hath wrought through the missionary agencies of the Methodist Episcopal Church, South, we thank God and take courage.

## FOREIGN DEPARTMENT—WOMAN'S WORK

ESTHER CASE, SECRETARY

Reports from the fields indicate renewed hope and enlarged vision, in spite of revolutions, difficult days of reconstruction, and new laws in some fields, which seem to interfere with the principle of religious liberty and religious teaching. The high tide of nationalism has not swept our people off their feet, as many had feared it would. National Christians and missionaries are counseling and working together with a new sense of responsibility and mutual understanding. Calls are coming for greater numbers of missionaries, and the demand grows for more adequate training of national workers. Requests for increased appropriations are urgent.

Our workers in China have identified themselves with the "five-year movement" and are praying with the great body of Christians there: "O Lord, revive thy work, beginning from me." Glowing reports have been received of a great revival in Soochow in which students of the Soochow University and Laura Haygood School accepted Christ. Our Japanese Christians and missionaries are working with hearts aflame in the "Kingdom of God Movement," headed by Kagawa, "the outstanding Japanese Christian," to win Japan for Christ in three years. Plans that were initiated at the Congress in Montevideo in 1925 for a great evangelistic campaign in the Latin-American countries were intensified at Havana in June, 1929. The need for such a movement and its scope have challenged the imagination and fired the zeal of Christians all the way from the Southern extremity of South America to the Rio Grande, including Mexicans, Cubans, and other Latin groups in our own country.

### CHINA

The Central Council, which was set up in China in the fall of 1928, is working so well that in some quarters the questions being raised as to the advisability of placing this

temporary organization on a more permanent basis. The enrollment in the schools and attendance on clubs, classes, and other forms of work in the social evangelistic centers have been greater this year. Students are taking active part in young people's missionary societies and the Sunday schools. The missionaries and Bible Women in the rural districts are busily engaged in house-to-house visitation, short-term schools and evangelistic campaigns, which have resulted in many conversions.

#### JAPAN

Our workers in Japan are happy over the progress on "Jubilee Hall" at the Girls' School in Hiroshima. We owe a debt of gratitude to the alumnae of that school for a dormitory containing an apartment for the use of Miss Nannie B. Gaines and her sister, Miss Rachel, which has been dedicated and turned over to the school. A splendid piece of property has recently been added to the Hiroshima Compound through the generosity of the Misses Gaines, who have donated their accumulated savings over a long period of years to us, on the annuity plan, for this purpose.

The buildings for the Palmore Woman's English Institute in Kobe are also nearing completion. The need for new kindergartens and three new evangelistic plants and the opportunity for extension of work into the rural sections is appealing strongly to our workers. If this new program is put into effect, it will demand a larger number of evangelistic missionaries, Bible Women, and kindergarten teachers.

#### KOREA

Practically every school and center we have in Korea is overflowing and many applicants for places in the various classes and groups are having to be denied for want of sufficient space. Our hospitals are serving the sick and training nurses for hospitals and health work in the rural districts.

An example of coöperation of Koreans with our Mission and an expression of their appreciation is being shown in a material way in a new dormitory for Lucy Cuninggim School in Wonsan, which the patrons have undertaken to



build. It is well under way, and we hope it may be completed at some time within the near future. There is great distress now among the student bodies in Korea owing to the arrest of students under suspicion of disloyalty to the government; this has enlisted the sympathy of their fellow students in all parts of the country. The economic situation of the people, as well as their spiritual poverty, is appealing in the extreme, and our workers are endeavoring to meet these needs through even more definite evangelistic efforts. Again Mr. Ryang is pleading for a home for missionaries and extension of work among the Koreans who have refuged into Manchuria.

### CUBA

The outstanding event in Latin America last year was the Hispanic-American Congress held in Havana during the last ten days of June. Our workers in Mexico and Cuba had a large share in the plans and also in the program of the conference, and Secretaries of our Board of Missions were present as delegates. The results of the Congress far exceeded expectation. Among the findings were recommendations for national and international federations of women's organizations; broad programs for international coöperation in educational work, social service, Christian literature, and medical work. Recommendations were made to provide for a great interdenominational and international evangelistic effort, in which national Christians should present the full message of Jesus Christ to all classes of society, with special provision to meet the needs of the *intelligentsia*, of rural workers, of the migratory class moving from one republic to another, of the youth of this generation, and of the great body of womanhood. One of the largest ideas emanating from the Congress was for a Federal Council of Churches in each country and a federation of such councils to include the Latin-American countries on this hemisphere and also Spain and Portugal.

In our own educational work there has been closer coöperation with the Cuban department of education in the development of high school courses, and a larger program of special service work in connection with our schools and

the Quinta Tosca Center has been initiated. In spite of the financial depression on the Island, the enrollment in our institutions has not decreased perceptibly, and the returns from tuition fees have been exceptionally fine.

### MEXICO

Owing to the enforcement of educational laws, which has been pending for several years, concerning income tax on the institutions themselves and the professional tax of missionaries and teachers, conditions have been difficult. The enrollment in our institutions has been smaller than usual in some cases, owing to the economic situation and the unsettled political condition of the country. At some places the work was closed temporarily, owing to revolutions. Nevertheless, the schools, hospitals, and Christian centers have continued, and the excitement was not an unmixed evil, because it afforded many opportunities for personal evangelism and for the formation of new friendships among the people. A bank, which from the beginning of our work had served our Mission and was patronized by missionaries in three of our stations, was forced to close its doors as the result of the revolution. This caused temporary hardships in our work in Chihauhua, Durango, and Parral.

The social evangelistic centers are carrying out definite religious programs, and in the schools English has been made such a vital subject in the class that it is serving as a medium for personal evangelism.

### BRAZIL

During the past year the students in our schools coöperated with the Brazilian authorities in campaigns against yellow fever, particularly in Porto Alegre, Piracicaba, and Rio de Janeiro. In Paracicaba, this public health and sanitation work and the organization of students' clubs have resulted in a request for a trained social worker. The students at Bennett College organized a society to help lepers in Brazil several years ago, and when later a national society for work among lepers was organized the girls at Bennett attended the meeting, told of their work, and contributed \$800 which they had earned throughout the years,

for a building for girls and women at the new leprosarium which is to be built near Rio de Janeiro. These girls took active part in the campaign against tuberculosis and are contributing to domestic missions in the state of Matto Grosso. Students in our schools are teaching Sunday school classes, coöperating with the Woman's Christian Temperance Union and women's and young people's missionary societies. Graduates from our schools are expecting to go out into the interior of Brazil to pay back in service the benefits they have enjoyed through their scholarships.

#### POLAND

Although conditions have been very discouraging because Little White Russia lies on the very border of Soviet Russia, our workers are asking for a new missionary. It became necessary to close the hostel for girls in Radoszkowicze, and the one projected for Kleck could not be opened. Our missionaries are endeavoring to take up new lines of work, particularly in summer a conference with women and more intensive work with the girls in the *internat* in Wilno.

#### CONGO BELGE

The party of three missionaries, after spending a number of weeks in Belgium studying French, sailed December 31, 1929, and have arrived at our Mission. Three new missionaries expect to go out to the Congo in 1930, and it is hoped that they may arrive before the three who are due furloughs this year start home.

The problems of education, health, and evangelism are being attacked vigorously by our missionaries in the Congo, while more of their attention than ever before is given to the care of lepers and to infant welfare. The work of saving orphans has far outgrown the funds we are able to furnish for the purpose. Scientific experiments are being made by missionaries on the field and on furlough in an effort to discover a proper diet of native foods to be used as a substitute for milk for the orphan babies.

## FACING THE NEEDS

Reference has been made to the requests for large numbers of new missionaries. Forty-nine have been asked for, to be sent out in 1930 and 1931. Eleven of this number expect to sail in 1930. If the additional thirty-eight should be ready to go in 1931, we would still be doing little more than "marking time" because of the loss due to illness, personal and family reasons, marriage, automatic retirement, and extended and irregular furloughs for study or personal reasons. In view of the new life and enlarged vision in the fields, where undoubtedly the spirit of our Lord is moving mightily in the souls of our workers, let us pray that in this anniversary year of Pentecost our Lord thrust many splendidly prepared young people out into the fields.

## HOME DEPARTMENT—GENERAL WORK

J. W. PERRY, SECRETARY

Our work in America has shown in most of the fields very substantial progress for the four years past. All the English-speaking Conferences to which we extend aid show gains in membership and in finances save Illinois and the Northwest. The former registers a loss of nine per cent in members and ten per cent in finances, while the latter has suffered a loss of eleven per cent in members and of thirty per cent in finances. The Denver and the Pacific Conferences both show small gains, the New Mexico Conference has gained eleven per cent in members and thirty per cent in finances, while Arizona has made the phenomenal gain of thirty-five per cent in membership and thirty in its finances.

Among our groups speaking other tongues some things are very encouraging and some not so. Our Latin Work in Florida does not grow. It is difficult to provide satisfactory pastoral oversight and a puzzle to know just what can be done to improve conditions. We need to dispose of some property and with the proceeds provide more attractive chapels, but the conditions have not been favorable for the sale of property.

Membership in our French Mission has made an increase of fifty per cent and makes steady progress in all particulars. If there were means to provide some needed chapels and homes for pastors, there is the promise in this field of great expansion.

The Indian Mission shows steady progress. We are now providing some needed chapels for the Kiowas, and they are responding very splendidly. Our school at Smithville has acquired some good agricultural land, adding greatly to the efficiency of the school, which is training Indian and white young men and women for life and service to their fellows.

The Texas Mexican Mission shows a gain of thirteen per cent in members and of fifty per cent in finances, while



the Western Mexican has gained fifty per cent in its membership and more than a hundred in finances. The opportunities in these fields are unlimited, if we had means to provide chapels and pastors. Some eight charges are self-supporting, and many others are rapidly becoming so. In this lies our hope for expansion. Both these Missions desire to be made Annual Conferences. This would benefit them very greatly, saving much expense and other embarrassment. The Wesleyan Institute at San Antonio has enjoyed its fine new building and has kept up its high standard of excellence and service. It is training some very promising young men for the ministry and for leadership and service among their people both in the United States and in Mexico.

We have been able to erect some new chapels for the Japanese in Oakland and for the Koreans in San Francisco; in both places the applications for membership and growth of the Sunday schools is very marked and promises good for these congregations. The California Oriental Mission makes steady progress, growing in numbers, in liberality, and in useful service.

The Textile Industrial Institute at Spartanburg, S. C., has added a new building to its equipment. Built of granite, it presents a fine appearance in keeping with Hammond Hall, the older building, and provides a commodious chapel elegantly furnished and with seats for about four hundred people. It also provides rooms for about forty girls and offices and classrooms. It was very much needed and adds at least \$60,000 to the value of our property in that Institution, which is putting hope and purpose into many young people, who would be without hope but for such a school.

The Goodwill Industries, under the skillful management of our Superintendent, Rev. G. E. Holley, has had a year of marked achievement. Progress has been recorded in every one of the thirteen plants, and the circle of influence has greatly enlarged. Since the beginning the Board of Missions has invested approximately thirty thousand dollars in this enterprise. One quarter of a million dollars has, through the Industries organized, been paid in wages

to the needy and handicapped, and half as much more to staff workers. Employment has been provided for seven thousand needy persons. The receipts from sales has totaled \$536,250. More than two hundred thousand people have given discarded materials, and about one million have been touched in one way or another by this service. Jobs have been found on the outside for hundreds of people. There have been two thousand and fourteen professions of faith and accessions to the Church as a result of this work, while the story of lives reclaimed, homes redeemed, is a romantic story which only eternity can reveal in its fullness. What investment shows better dividends? We give people a chance to invest their cast-off clothes, broken furniture, old shoes, papers and other waste and declare dividends in restored lives and rebuilt homes.

Your attention is called to the report of our Superintendent of Work in Centers of Industry, Rev. J. L. Ferguson. It is a story of conferences held with students, pastors, employers, employees, Conference Boards, and others, of meetings addressed, of visits for purposes of investigation and conference, of Churches started, of coöperative agencies set to work to start others and keep going those started. Many new Churches are now organized and flourishing where a short time ago in factories and mines were a multitude of people as sheep having no shepherd. The field is great and grows steadily greater. The proper occupation of it requires the skill and industry of all the agencies which can be brought into this service. Mr. Ferguson is enlisting these agencies in intelligent, active coöperation. Our Board is making no more important contribution toward a Christian solution of the problems of our American life.

In coöperating with our two Schools of Theology we are proposing to place two hundred of our pastors from the country and places of industry in training for six weeks. Special emphasis will be given to the needs of the country and industrial Church. The men to attend are picked by their bishops and presiding elders. Our Boards of Education, Sunday schools, and Epworth Leagues are heartily coöperating to make these schools just as efficient as it is

possible to do. We hope in this way to make some contribution toward a revival of the Church in the country. Not that the country Church is dead, as is often proclaimed, but it is not making the progress it should toward the salvation of the rural people of our land.

Our work with the Colored Methodist Church is a very valuable contribution toward peace in our American life. It is a demonstration in interracial coöperation and good will. We need a larger sum of money to make our work as effective as it should be. The Pastors' Schools through the coöperation of the Woman's Section have been greatly enlarged through the gathering into them of a large number of the best of the colored Methodist women for instruction in home-making and Church work. Their plans also foster contacts between these women and the women of our missionary societies in their home towns. This is helping beyond words to describe.

Paine College, through the wise management of our new president, Mr. E. C. Peters, will very soon be placed on the list of "A" grade colleges. The college has a great opportunity for service in a very definite field where its services are sorely needed. Our Church has an opportunity through Paine College of proving to the nation that Southern white people can be friends of the Negro. We must go forward with the program of this institution as well as with the other work we do.

The great need of America is a real revival of vital godliness, such a revival as is begotten not of the will of men, nor the manipulations of men, but by the Holy Spirit in answer to the heart cry of a nation seeking after God. Our forty-four General Evangelists within three years report 1,321 meetings held; 85,769 professions of faith; 40,074 additions to the Methodist Episcopal Church, South, and 17,761 to other Churches. Efforts have been made to awaken our pastors and people to the need of a revival, but in spite of all efforts the returns have not been such as to glory in, but rather to cause deep humiliation and heart searching on the part of ministers and people. Who is the Achan in our camp? Is he filling some office or pulpit while feeding on inordinate greed for gain, as some circumstances

might indicate? Or is his presence manifested by a disposition to rely upon certain other means than the witness of the Spirit of God? Or is he the leader of factionalism in recent years making such havoc among us? Whoever he is or wherever he may be, may God grant us grace to cast him out through repentance, faith, and obedience, that we may go forward again victoriously against the strongholds of evil.

## HOME DEPARTMENT—WOMAN'S WORK

MRS. J. W. DOWNS, SECRETARY

The report of the Home Work for 1929 as it comes from the field is encouraging, and there is evidence that many of the workers are planning programs of progress in keeping with the spirit of the time.

Forty-four years ago Home Mission work was begun by the women of the Methodist Episcopal Church, South, in response to a pressing need in the new and frontier sections of our country. As the organization grew, the needs of large groups of people from the countries to which we were sending missionaries and the underprivileged groups of American people in isolated sections for religious, physical, and educational advantages made an appeal from which they were not able to turn aside.

From year to year, as the field was studied and the needs became apparent, institutions naturally grew up as a means of serving the people. The trained worker was necessary to carry out the program of the institution and in making Christian contacts with the people.

The need for educational opportunities in some sections was so great that the establishment of boarding schools for Southern Highlanders was undertaken. This also gave opportunity for religious training and care, which not only reached the students, but the parents of the students.

The first of these schools to be established was Sue Bennett School, London, Ky., which was opened in 1897. A little later, Brevard Institute, Brevard, N. C., was opened, and following, as the needs became apparent and the funds available, was the school in Laredo, Tex., for Mexicans, the school in Thomasville, Ga., for dependent girls, the school in Augusta, Ga., for negro girls, the school in Houma, La., for the French people, the school in Dallas, Tex., for delinquent girls, and the school in Pharr, Tex., for Mexican girls.

Thousands of boys and girls and young men and young women have received their grade and high-school training



in these institutions, while the State and counties have been encouraged to undertake enlarged educational programs.

Still the needs have not been met, and it will be necessary to maintain a number of these schools, possibly for many years to come, while new ones may be established for other groups.

The Christian social center could be adapted to meet the needs of a larger number of groups than any other institution. "Wesley House" was adopted as the name of the social center for white groups and "Bethlehem House" for Negro groups.

There are twenty Wesley Houses and two Bethlehem Houses owned and supported by City Mission Boards; there are nine Wesley Houses and two Bethlehem Houses held in the name of the Board of Missions for the Woman's Missionary Council and supported from the Council treasury; there are three Wesley Houses owned and supported jointly with City Mission Boards and the General Department of the Board of Missions.

These institutions are located in different sections of the South and West where the Southern Methodist Church operates.

Nashville, Tenn., and Dallas Tex., were the first to undertake the new work of the Wesley House; Nashville, Tenn., and Augusta, Ga., were the first to undertake Bethlehem House work. Later, Birmingham, Ala., and Chattanooga, Tenn., established Bethlehem Houses.

Missionary work, both foreign and home, was undertaken in order to minister to women and girls. Young women going into the business world found salaries small, while living expenses were comparatively high. It was soon demonstrated that many of them were unable to live in decent places for the amount they were able to pay.

In order to overcome this difficulty and to conserve the Christian training which has been given to these young women at home, homes for young business women were established, in different centers, where they might have at a minimum of cost comfortable rooms, wholesome meals,

Christian influence, and a place to meet with other young people, together with wholesome recreational opportunities.

Seven of these homes have been established, and, according to the statements of the young women themselves, have served efficiently and have also led the way for the establishment of such homes by other agencies.

The training for Christian leadership was apparent from the beginning, and as many of the fine young Methodist girls went into State schools, which were not responsible for religious training or care, halls for young college women were built at five State colleges and universities.

Following the establishment of the halls for college girls came the request for the beginning of Bible Departments in State schools and universities. Since the first Bible Department was established many other schools have asked us to provide Bible Departments. Only a few requests could be granted.

The Bible classes are not large, although in one school the individual students number more than three hundred, but the contacts made by the teachers and the opportunity for association with the college girls have proved most valuable, the teacher serving as a connection between the local Church, the Church back home, and the young women.

For the immigrant in our Southern ports, help was very greatly needed. It was not the responsibility of the government to provide friendship or religious interest for these people who came and went from our ports. In order to meet a very great need, immigration work was undertaken in two or three places. As the needs were met, the work at some ports was closed or changed until now there is only the port work at Galveston, Tex., which has been done for twenty-one years by Rev. J. E. Reifschneider. Brother Reifschneider supplies, according to the government agent in charge of the part in Galveston, a much-needed and appreciated help by his care of the immigrants who are deported, thousands of them having his kindly, Christian service each year.

The city has, from the beginning of our enlarged organization and program, been given much consideration. The

largest number of our Wesley Houses serve city groups and help to meet the great needs of the city. Without minimizing the service to the city or in any way decreasing the help given the city communities, the needs of the country are receiving consideration. This we are sure is but a beginning of what must and will be undertaken in the future. At the present time there are fourteen women who are giving their thought and effort to this task. The plans and programs are most interesting, and the response from the people indicates their appreciation and is an assurance of their full coöperation, which must give results in the future.

The child has always appealed to women and always will. As the Church at large was making very good provision for orphan children, the Woman's Missionary organization felt there was a need for them in providing for children of broken homes for a shorter period of time and help that would enable the parents to make provisions for them.

To meet this need, Spofford Home was established in Kansas City. The property was the gift of a local woman, and the Home was maintained by the Church people of Kansas City until a new type of institution was needed.

Attention has been increasingly focused on the problem child, a child who is not able to fit into the program of his own home or the home in which he must live, so the vision of Deaconess Daisy Ritter led to the beginning of a study home, which has taken the place of Spofford Receiving Home, with a view to leading to the establishment of other homes of this type in different sections.

This home is staffed by a group of specialists in the field of psychology, psychiatry, medicine, a social case worker, and especially prepared literary teachers.

The programs of work in the different institutions, which have been set up in the Woman's Missionary Societies, reach thousands of people daily from the day nursery school ages to the adult classes and activities in the different institutions.

The school group includes the ages from the third grade through Junior College, and the school influence is felt on the home and the adult members of the family.

Through the Wesley Houses and Bethlehem Houses the various forms of training that are received are entirely in keeping with the needs of the particular groups they are to serve.

The day nursery and nursery school provide for the child from infancy up to kindergarden age, giving the training that could not otherwise be had while the mother is engaged in some gainful occupation in order to secure, or to help secure, a living.

There are baby clinics of two kinds. First, the well baby clinic, which has for its object keeping babies who are well in good physical condition. The doctor and nurse give special attention to this type of clinic work, and it is found to be a much better method than waiting until the baby has become sick. Second, there is the clinic for the sick baby where particular attention is paid to curing the baby through methods of diet and care as well as the necessary medicine and any surgery that may be deemed best.

The kindergarden, with its hours of teaching and times for play and relaxation, prepares the child for the public day school and insures a much more rapid progress in the school classes than it could have had otherwise.

Various clubs and classes are organized and conducted for the primary boys and girls. At many places there are playgrounds with more or less equipment, but always with the necessary supervision.

For the junior boys and girls there are organized Boy Scout troops with well-chosen Scout leaders and the Girl Reserves and other organizations for girls of the same age, with cooking and sewing classes for all, and in many places the use of the gymnasium, and in a few the use of the swimming pool.

Effort is being made to secure attendance at Sunday school with the different age groups.

There are not so large a number of intermediates reached as of the younger groups. At this age, both the boys and girls began to come to that period where they are more difficult to influence and to provide training and entertainment for. There are, however, still hundreds of these who come under the influence of the teachers and workers in our

Wesley Houses. The group of young ladies and young men are being given more attention now, and an effort is being made to interest them in music and dramatics. Provision is made also for a community parlor where young men and young women may be together, especially where there are no places in the homes provided for them.

There are also adult classes and clinics for all age groups. Now, when larger emphasis is being given to adult education, the program for adults will be enlarged and hundreds more will be enrolled.

The young woman especially has her opportunity in the home that is provided for her as in the case of business women and college women. Further than this, we have not made special provision for young women.

When we think of the multitudes that pass through these different institutions each day and consider the splendid young women who are devoting their lives to the service there and that each of them has the message of the "more abundant life" to give with every task she undertakes, we can but be sure that the results will be more far-reaching than we are able to judge by our less intimate knowledge of them, but we should be thankful that we have this opportunity of service even though the part we may perform may be no more than paying our dues or pledges or giving our prayers and our thought to these people.

In order to carry out the programs and to do the work in these many different institutions, it was necessary to have women who could devote all of their time to the task. In answer to this need, the commissioned worker became a part of the Southern Methodist Woman's Missionary program. The first class of these workers was commissioned in 1903.

At the present time there are one hundred and ninety of these consecrated workers. A few of them are retired; a few are on leave of absence for health and other reasons; but the majority of them are assigned to the different tasks which have been undertaken by the missionary women of the Southern Methodist Church.

There has never been a sufficient number of the commissioned workers to meet the needs, so there has always been



a large group of trained, employed women, almost as many as the commissioned workers. At the present time there are seventy-five of these.

It has also been necessary to secure trained teachers for the schools established. There are over one hundred teachers in the schools, including Bible teachers in State schools .

In addition to all of the above-named workers, still there is need for a larger number of workers in almost every field. There has been an increasing emphasis on the need for volunteers. In response to this demand hundreds of women, young and old, have volunteered their services in the different institutions. This has meant much to the institution and the people whom they serve, but has probably meant more to the people who render the service.

The leisure of the young matron to-day makes it possible for her to do many splendid pieces of work for which she receives the background of her training while in college.

There should be an ever-increasing number of these helpers so that the minimum of full-time workers would meet the requirements and the volunteer workers would be able to do what is necessary in each local community.

The desire of the missionary women to assist in the local Church led to the appointment of pastors' assistants. There is conviction on the part of many of the leaders in our work that one of the largest contributions the missionary women can make is to lend all possible assistance in making the local Church program adequate to meet the needs of the community. There should be a time in the near future when the leadership in the local Church should be so far visioned and so well trained that there would be need for but few outside leaders and workers.

With each group of workers the standards have been continually raised until the requirements for commissioned and employed workers are standard high-school training, two years of college, and two years of specialized study.

Finances from the beginning were built on the small gifts. Before the numbers in the organization increased to where the finances were sufficient to meet the needs of the growing work, the commissioned worker was paid a

small stipend with an allowance for her living. That stipend has been increased to a minimum salary of \$75 a month and furnished room. The worker's travel is paid to her field of service; insurance is carried for her; and a retirement allowance, after ten years of successive service, is assured. This, together with the scholarships furnished for the specialized training and the seventh year which is allowed for furlough, the time to be spent in study and recreation, places the commissioned worker on a financial basis with the average young business women.

There is need for mature, experienced women to be placed at the heads of our institutions under whom the splendidly-trained woman who wishes to render the greatest service may have her experience. This need is apparent everywhere and is one to which we must give earnest thought and consideration.

The call to-day in all fields is to undertake a definite task and do it better than it has ever been done before. To concentrate on the task of the Church through the different Church organizations is becoming more the thought of to-day instead of scattering into different lines of activities. The field truly is white unto the harvest, but the number of laborers will not be sufficient until every woman and man who belongs to the Church has accepted the responsibilities that must be met in order to bring in the Kingdom of our Lord.

There is need of a policy for relating young negro women to our organized work, a policy that will make provision for their preparation, their employment, and their pay. This will begin to provide in a better way for the development of one of the largest groups of those so closely related to.

## EDUCATION AND PROMOTION DEPARTMENT— GENERAL WORK

E. H. RAWLINGS, SECRETARY

When the missionary work of the Church was settling down from the high strain of the Centenary, it was felt that no phase of our continued advance was more pressing than that of a great educational undergirding. That was probably in the mind of the General Conference when at its last session in Memphis it made provision for a plan of missionary education, the most comprehensive the Church has ever had.

For the four years of the quadrennium, the Department of Education and Promotion has striven earnestly to work out an educational plan on the line laid down in that legislation.

1. *The Missionary Committee.*—We have sought not only to give the facts, but to do the fundamental thing of awakening the mind of the Church and stimulating it to a natural and really Christian response to the facts—*i. e.*, Making the Church missionary minded. Feeling also that the unit of approach should be the local congregation, we have sought to get organized in every congregation a missionary committee, as the Discipline directs. We have made some progress in this respect, but the status of the committee in organization and efficiency of operation is far from satisfactory. We believe, however, that with slight changes in the law in the interest of clarity and simplicity, the Department should continue to work with and through this little nucleus of interested workers in its approach to the congregation.

2. *January-February Cultivation Period.*—We have felt increasingly that the General Conference never did a wiser thing for the missionary education of the Church than was done in its provision for a period of missionary cultivation during the months of January and February. Missionary education is an all the year 'round business, but there is a very real advantage in having a period set apart and safe-

guarded in which special access is authoritatively given to the Board of Missions for working extensively and intensively with all groups and grades of people in the local Church. It is believed that on account of this arrangement no Church in this country has a better opportunity of reaching the people with the facts of missionary need and opportunity than has ours.

During this period several important features are emphasized:

(1) *The Presiding Elder's Missionary Institute.*—The District Missionary Institute is unique in the machinery of the Church. The presiding elder is required each year to call together the workers of his district at a central place and spend a day in the study of missionary work. The presiding elder has taken his responsibility seriously, and for the four years the institute has been universal, scarcely a district in the connection failing to hold it each year.

(2) *The Study Book.*—We have probably broken all records in the use of a mission study textbook. The book, to begin with, has had the advantage of being prepared by some man connected with our work, and from the point of view of its needs. During the four years approximately 450,000 textbooks have been circulated out to our remotest congregation, and have been more or less effectively used during the special cultivation period.

(3) *Special Literature.*—The preparation in this Department has been confined largely to pieces of literature for this period and covering the missionary situation up to the minute in such form as to adapt it especially to the needs of all groups and individuals, and furnished free during the cultivation period to every congregation in the Church. It is estimated that during the four years at least 75,000 000 pages of this compact and highly specialized leaflet literature have been supplied to the people.

(4) *The Freewill Offering.*—There has been no more important feature of the January-February plan than the freewill offering at its conclusion, and this offering has been valuable not simply because it has enabled the Board to secure the money so badly needed, but because of its educational uses. This freewill—freedom to will—is the

master idea of the cultivation period. The people are to be given a chance to make a freewill offering, but before the offering is made, a process of cultivation is conducted to make the will of the people easy and free, and it is felt that there is in the Church no more useful process or edifying than this process of cultivation, of spiritualizing the minds of the people into a free and willing acceptance of the will of Jesus our Lord for the world's evangelization.

3. *The Missionary Voice*.—Since the last General Conference the *Missionary Voice* has been a part of the work of this Department, and during the quadrennium we can justly claim, we think, a real advance in this missionary mouthpiece of the Church. The size of the paper has been increased from 32 to 48 pages, a rotogravure insert of 8 pages introduced, great changes made in the matter of illustrative pictures, the articles in subject and quality improved, and the subscription list increased from 47,000 to approximately 70,000.

4. *Coöperation*.—Naturally most of the work in this Department has been in coöperation with other organizations of the Church, the Epworth League, the Sunday School, the Board of Education, the Board of Lay Activities and the Woman's Missionary Society. The principle of coöperation is fundamental, the spirit is good and there is only needed a better application of the principle in the whole business of our working together.

(1) *The Epworth League*.—The Epworth League has been missionary from its birth, and it is never difficult to coöperate in the missionary work of our young people. Our missionaries speak in their Conferences, the League conducts a whole course of mission study by books, programs, literature, and carries great missionary specials for Africa and other missionary objects of the General Board.

(2) *The Sunday School*.—The immediate direction of missionary education in the Sunday School has passed from the Board of Missions to the Sunday School organization, but by conference between the Secretaries of the Boards, and through the Standard Training School, the Department of Education and Promotion gets a large opportunity to



coöperate in the missionary work of the Sunday School. The Standard Training School has its missionary course, and many of the teachers are directly supplied by the Board of Missions.

(3) *The Pastors' School*.—The Pastors' School continues to increase in interest and usefulness, and the Department feels that in the matter of our preachers, especially the rank and file of them, we get no better opportunity for missionary cultivation and inspiration. During the quadrennium we have coöperated in approximately 70 schools, furnishing probably 100 teachers, each teacher usually offering two mission courses.

5. *The Enlarged Plan of Missionary Education*.—Two years ago there was instituted an interesting departure in our plan of cultivation known as "The Enlarged Plan of Missionary Education." This is a plan operated jointly between the Department of General Work and the Department of Woman's Work under the general direction of Dr. Elmer T. Clark. Under this general plan a number of extension schools have been held, and a plan of mission study by correspondence inaugurated with a very promising beginning.

6. *The Summer Conference*.—This Conference is usually in the nature of a joint School and Conference, and is conducted at Mount Sequoyah for the people west of the Mississippi and at Lake Junaluska for those east. With so many Conferences and Schools carrying missionary features, and most of them at closer range, throughout the Church, it is not easy to bring together the people for two weeks to these Summer Conferences. These Conferences have been increased somewhat in attendance, and it was the general feeling that the interest last summer was better in attendance and spirit than now for a number of years. There is a real opportunity for usefulness in the Summer Conference, but it is pretty generally felt that some reorganization and changes of a rather far-reaching character will be needed in the next quadrennium.

The Blue Ridge Conference is conducted by the Missionary Education Movement, and is interdenominational in character. Our Department has participated in the con-

duct of this School from its beginning, but the operation of other Schools and Conferences at the same period has made it difficult in recent years to secure a creditable attendance.

7. *The Seminary Institute.*—Probably no Church in this country enjoys the unique opportunity that our Board has in access to the young preachers in the seminaries of the Schools of Religion. Each year our workers go for a day or two days' institute in Duke, Emory, and Southern Methodist. Formerly these institutes were confined entirely to the theological students. Now the institutes are opening their doors to the undergraduate students as well. No part of our missionary work at home and abroad have I found more encouraging than this work with the students in our university seminaries, and I have never known our young people readier with their lives for life service than I have found them in these institutions for the four years past.

8. *Missionary Candidates.*—Our work with missionary candidates has not been easy, due to the fact that conditions have been such that we have been unable to say with definiteness longer than a few months ahead how many missionaries we will be able to send out in any one year. In spite of that indefiniteness and some inevitable confusion, when we have gone to these student bodies with a statement of our specific needs and made our call, we have met with a response in every way gratifying.

During the quadrennium the Board has accepted for service, including wives of missionaries, in the General Department, approximately 100 missionaries.

During the current year we have accepted the following candidates for missionary service:

#### MEXICAN WORK AT EL PASO

Rev. and Mrs. Carl Devoe Stewart.

#### CUBA

Rev. and Mrs. James Watts Gardner.

#### MEXICO

Rev. Ivan Cordell DuBois.

## POLAND

Rev. and Mrs. Janadus Doane Stott.

## JAPAN

Rev. and Mrs. William Mervin Seymour.

Rev. Lucius Milan Reeves.

Rev. Louis Cabe Shearer.

Rev. and Mrs. John Edgar Stroud.

## KOREA

Dr. and Mrs. Eugene Walter Demaree.

Rev. and Mrs. David Askew Weems.

Mr. and Mrs. Gerald Corwin Speidel.

Miss Annie Turner (contract).

Miss Cora Mae Sloan (contract).

## BELGIAN CONGO

Rev. and Mrs. Eugene Hendrix Lovell.

9. *The General Missionary Council.*—The General Missionary Council, authorized by the last General Conference, has been held with increasing interest and usefulness from year to year. The last meeting was held in Raleigh, N. C., in December. There are several particulars in which the Secretary feels that this institution of the General Missionary Council can be improved, but probably everybody will agree that it has quite fully demonstrated its value and its right to a permanent place in the Church's plan of missionary cultivation.

## EDUCATION AND PROMOTION DEPARTMENT— WOMAN'S WORK

MRS. B. W. LIPSCOMB, SECRETARY

WITH this report the Woman's Work completes its first quadrennium as an integral part of the promotional work of the Board of Missions. The period has been one of real satisfaction to the department and to the constituency. The relationships with all sections of the Board have been harmonious and mutually helpful we believe. It is fitting that so large and influential a section of missionary constituency of the Church should have an acknowledged place in the Board's official program.

The growth in societies and membership of the Woman's Missionary Society has been substantial in every department. We now have approximately 16% of the women, young people and children in 14,712 societies and divisions with 328,273 members. The whole organization has increased in power and adaptability as an arm of service for the missionary enterprise of the Church. The increase in finances has been gratifying and has brought the Woman's Work to the status of a million-dollar enterprise. Much of this large measure of success has been the result of the wise planing of the Woman's Missionary Council and of the loyal interest and active coöperation of the Conference Societies as they have inspired the auxiliary societies through persistent missionary education. This powerful organization, with its far reaching program of service, stands as a monument to the wisdom and devotion of the womanhood of the Church. A survey of the Church indicates that the future growth in woman's organizations will be coincident with the development of the Church. In all the communities where the Methodist congregations are living organisms the Woman's Missionary Society is an essential part of its life. With the establishing of new Churches in our towns and cities, there will come new societies, but except in the rarest instances, the organizations which are made each year in rural Churches are de-

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pendent for life and growth upon a painstaking nurture which cannot always be obtained. There is still a large opportunity for organization of societies for the young people and children. A large increase in membership in all departments is a possibility and a persistent, continuous effort to secure this increased membership is being made. The Missionary Society affords a channel for service for every woman of the Church and we cannot close our efforts until she is convinced of this and casts in her lot with us. We heartily concur in the following tribute to the organized Woman's Missionary Society which comes from such a distinguished source as the Canon of Liverpool and Chaplain to the King of England: "Their auxiliaries of Church-wide home and foreign societies which not only secure funds for specific purposes, but become centers of spiritual and social life for the whole congregation and which generate a sympathetic knowledge of world affairs in the most provincial communities as well as in the center of population are the greatest gift to the Kingdom of God made by the American women."

The outstanding event of the quadrennium has been the celebration of the Jubilee year of the organization of the society. In every particular the event was a happy and successful one and was participated in by the constituency at large in the United States as well as by the Missionary Societies in every country where our Church is at work. One of the most significant features of the Jubilee was the close contact which was established between the Missionary Society in the homeland and these same organizations in the foreign lands. A world sisterhood of Southern Methodist Women has been created having their common interests in their loyalty to Jesus Christ and service for his Kingdom. To-day we find these societies recognized in our Church records in every foreign Conference of Southern Methodism by the same questions regarding their membership and contributions which are asked in the Conference sessions in the United States. The Woman's Missionary Council has established a Bureau for the cultivation of close and helpful relationships between these societies.



## MISSIONARY EDUCATION

The educational program, consisting of studies for the monthly meetings which have been provided under the direction of the Secretary of Literature and the Mission and Bible Study courses, has gone steadily forward. Of these classes there has been a gratifying increase. Two phases of the mission study have brought good results. The first of these has been the emphasis on a leadership training through courses given in pastors' school, and the Leadership Schools conducted by the Board of Missions and the Sunday School Board. Conference and district leaders are preparing themselves in this way for the training of the teachers of classes in the auxiliaries. The second element has been the granting of a special certificate to those classes reaching a standard prescribed by the Missionary Council. Hundreds of these certificates are being issued each year, clearly indicating that the quality of work being done is higher than that formerly done.

The extent and quality of the work done in the study of the proceedings of the Jerusalem Conference, "Roads to the City of God," has attracted the attention of mission study leaders throughout the country. The number of classes reported studying missions in 1929 was 10,437 with 197,882 members. Bible study classes and members reported are 7,249 classes and 162,299 members.

The women are taking advantage of the correspondence course offered by the Board of Missions. One of the two awarded diplomas has been issued to a Conference Superintendent of Mission Study. Increasingly are the Conference Mission Study Superintendents issuing credits for work done in the local Church.

The Mission Study Superintendents in Conferences and Auxiliaries are coöperating heartily in promoting the Missionary Education and it has come about that two mission study classes are a part of the year's program of work in the great majority of societies. A splendid piece of coöperation is being done by the women in connection with the study courses of the General Department January-February Campaign. Wherever these courses are taken in the schools conducted by the pastors credit is given for the work.

## RE-EVALUATION OF THE ORGANIZATION

One of the Jubilee goals was the reëvaluation of our entire missionary task. In order to accomplish this goal at the home base a questionnaire was sent to the conference and auxiliary leaders asking for information regarding the efficiency of the present form of organization. Answers from approximately 4,000 of the most interested of these leaders reveals that a separate woman's organization is still necessary in the Church; that this organization should be preëminently missionary in motive; that the general form of the present organization is satisfactory since it affords an opportunity for the enlistment of the entire womanhood of the Church in Christian service. This study of the home base situation also reveals the fact that the women of the Church are aware of the changing scope of missions and are eager to meet the demands for the enlarged service which is possible and necessary for them in the new world order.

## ENLARGED PROGRAM

In order to provide the opportunity for this fuller service for Methodist women, it is necessary to enlarge the program of the Missionary Society not only by extending to far greater proportions those features of the work which have held first place in the past, but also by increasing the channels by which new fields of service may be made possible to them. The interpretation of missions to-day includes all those areas of life and human relationships in which the lordship of Jesus Christ is not recognized. Just as far as is possible, these areas must be recognized as fields of study and service for the Church. Within the powers granted by the constitution of the Board of Missions, commissions and standing committees have been erected by the Woman's Missionary Society to give this larger service. They include interracial and international relationships, peace, industry, rural life—and relations with missionary women in other lands.

Along the lines heretofore followed in the organization, plans are laid for enlargement and reorganization in the following:

(a) *Missionary Education*, by courses more extensive in scope and thorough in administration.

(b) *Finances*, by appeals for larger individual gifts from women of means; by readjusting the obligations of membership so that the membership of the society shall more nearly include the entire woman membership of the Church.

(c) *Leadership Training*, by increased efforts for attendance upon schools provided by the Boards and by institutes in districts and local Churches.

(d) *Field Work*, by part-time workers through coöperation between the Council and Conference.

#### DIFFICULTIES

In the main the prospects are bright for the Woman's Work. There are many encouraging features, and splendid loyalty on the part of the constituency as far as they understand the program. But a serious difficulty confronts the society in the attempts of other agencies to use the Woman's Missionary Society as an instrument for the accomplishment of their objectives. Many thousands of dollars are raised and expended for purposes entirely outside of the program of the society. There must be an unremitting effort on the part of the leaders all along the line to keep intact the integrity of the missionary society and to defend the organization against those agencies which would deprive it of its full power as a missionary organization.

## REPORT OF CANDIDATE SECRETARY— WOMAN'S WORK

MRS. H. R. STEELE

The work in the office of the Candidate Secretary has gone forward along authorized lines. We have conducted the correspondence with students in colleges and with after college volunteers. An effort has been made to round up during the last year of the quardennium plans which were made the first year so as to evaluate the work in the department.

### STUDENT WORK

The literature of the Board has been mailed regularly. This year the report of the Jerusalem Council was brought to the attention of student groups, and "Roads to the City of God," Matthews, and "Human Needs and World Christianity," McConnell, and "All in a Day's Work," Phillips, were recommended for study. Letters have been received indicating an interest in the study, and saying that the books would be ordered and used in study groups.

Visits to colleges have been made upon invitation. Your secretary has had a cordial reception from faculty members and students, and if the plans made for the year carry, a round of the colleges in which we have groups of interested students will be made in the quadrennium. This was all we hoped to do in the limited time in which it is convenient to go to the colleges. One secretary could not do more than cover the territory in four years.

### STUDENTS AND MISSIONARY EDUCATION

In interviews with students, your Secretary is impressed with the lack of missionary information and enthusiasm on the part of the young people. They have the service motive, but they think of service in terms of activity—they lack the urge which is the basis of service for life. This, I am sure, comes from lack of information, and is due to a weakness in the program of missionary education in the local Church. This lack of missionary objective has been noted by the leaders of other boards, and by the

leaders in the Student Volunteer Movement, and the Committee on Missionary Preparation. It is the thesis of many papers and books at present, indeed many leaders of missionary education realize that there has been failure to put the proper emphasis on missionary education in the programs of religious education which are being put on in the Churches. Our young people lack certainty in their faith, and a real life purpose. Many girls to-day have a service motive, but in many it does not lead to sacrificial living.

The quadrennium has been characterized by a change in attitude toward missions on the part of many young people. Few are thinking in terms of life service. In a way this is the result of propaganda; in a way, it is the result of the lack of definiteness in our own program.

At a recent meeting of the Committee on Missionary Preparation, a letter from a prominent educator regarding the preparation of new missionaries was read. He said that in a large number of candidates for missionary work studying in the university with which he is connected, he noted lack of interest in courses designed to give students a better understanding of the life, thought, and cultural background of the people to whom they would go. Also a lack of preparation on the part of a number of missionaries in English Bible and in the fundamentals of the Christian faith.

He also stressed what seems to him to be too frequently a policy of opportunism on the part of the boards, resulting in outgoing missionaries not knowing the fields to which they are to be assigned until within three or four months of sailing.

To meet the changes in the thinking of young people, and to guide them in the choice of their life work, candidate cultivation should be on a different basis. Your Secretary is led to think that the cultivation by the Board of Missions should be of after-college girls. We need a different kind of candidate, and a better candidate if we are to meet the needs of the fields and furnish leaders with the technical training asked for by the nationals who were at the Jerusalem Council.

After the Council, the Committee of Reference and Coun-



sel addressed letters to fifty-two nationals who were at Jerusalem, asking three questions:

1. Have the Christian Churches of your land a well-thought-out program of their own which seeks to meet the needs not only of individuals, but of communities and the nation?

2. In the light of this program, clearly defined or in the making, what is your honest conviction regarding further need for new missionaries from the West? Where would you use them?

3. What special types of missionary service, and therefore what special qualifications in new missionaries are most needful in your land to-day?

Replies were received from thirty nationals. This material was sent to Candidate Secretaries, and at the recent meeting of the Committee on the Preparation of Missionaries, it was voted that the material should have a wider circulation. It was sent to seminaries and teachers of missions in different schools, also to a few leaders. Your Secretary made a digest of the letters, which are most interesting and revealing. These nationals say, with few exceptions, that they need missionaries. They emphasize the need of missionaries with special training, and for types of work which cannot be done as yet by nationals.

In the recent meeting of the Committee on the Preparation of Missionaries, a committee was appointed to make a study of the principles, methods, and material involved in the selection of missionaries. A conference of Candidate Secretaries was held in January to discuss the findings of this committee.

In the discussion which resulted in the appointment of this committee, it was said that the future of the missionary program depends upon the *selection* of the right type of candidate for service on the field, if we are to fit the missionary program into the changing times and into the program of the nations.

It was said among other things, that young people with potentialities should be selected, guided through the days of preparation, and trained especially in some line of work needed on the field, and that records should be predictive

rather than of achievement and experience. We must have a criteria for appraisals and definite elements of personality which we are seeking in the missionary.

Two questions were asked:

1. Do the boards go out to select a missionary for a definite task?
2. Or are they doing the best they can with the available material?

When we note the program of the development of the national Churches on the mission fields and the emphasis on evangelistic campaigns to double the membership of the younger Churches and strengthen the Church's program; when we note the need of trained leaders for rural work, for religious education, also for physical education, art, and architecture and music, we know that missionaries must be more carefully selected than ever before, and given specialized training to equip them for their work.

Your Secretary thinks the time has come for a different cultivation of young people. Candidates should be personally selected because of equipment and personality and health, and given specialized training for a specific piece of work.

### CONFERENCES

A Methodist Student Conference was held at the University of Virginia in Charlottesville, Va., and was attended by a large group of students from the schools and colleges in the State. This conference was held under the auspices of the Board of Education. Your Secretary attended this conference and conducted a discussion on the family. A second conference will be held at Randolph-Macon Woman's College, Lynchburg, Va., in March.

A conference of Methodist students was held in Jackson, Miss., in the spring, and a similar conference will be held at Grenada, Miss., in the near future.

### SUMMER CONFERENCES

Representatives of the Council attended the Southern Y. W. C. A. Student Conference at Blue Ridge, N. C., in June, 1929. A denominational rally was held, in which a large number of students were present.

Your Secretary attended the Northwest Assembly at Coquille, Oregon, in July, and taught a course on Principles and Methods on Organization of Woman's Work in the local Church.

Your Secretary represented the Council at the School of Missions at Lake Junaluska in August.

#### STUDENT VOLUNTEER UNION CONFERENCE

Representatives of the Council attended the North Texas, the West Texas, and South Carolina Student Volunteer Union Conferences.

#### STUDENT VOLUNTEERS

Letters received from the Student Volunteer Movement report a revived interest in missions, and twice as many volunteers signing the decision card, as in the same number of months last year.

#### CANDIDATES ACCEPTED BY THE SUBCOMMITTEE ON CANDIDATES

Thirty-seven young women were accepted for Scarritt College this year.

Thirty-two juniors are in Scarritt College.

Two young women who had a year in Scarritt College, are in training at the Presbyterian Hospital in New York City.

You will be interested to know that we have three women physicians in training—one in her senior year, one in her junior year, the third in her sophomore year.

The following young women were consecrated at the Annual Meeting of the Woman's Missionary Council at Amarillo, Texas, in March, and are presented to the Board of Missions for appointment:

#### *Deaconesses:*

NAME	CONFERENCE
Pederson, Selma Mae .....	West Oklahoma.
Webb, Edith .....	Northwest Texas.
Shick, Hazel .....	St. Louis.
Rogers, Obra May .....	Florida.

NAME	CONFERENCE
Hodkins, Margaret Irene.....	Southwest Missouri.
Drinker, Esther Elvira.....	East Oklahoma.
McCracken, Grace .....	Kentucky.
Head, Janet C.....	Mississippi.
Hyde, Marthiana .....	Memphis.

*Foreign Missionaries:*

NAME	CONFERENCE	FIELD
Glen, Sarah .....	Upper South Carolina.....	China.
Leggett, Robbie Lee.....	Mississippi .....	China.
Cronk, Althea May.....	West Texas .....	Japan.
Foster, Susie Peach.....	Alabama .....	Korea.
Wallis, Ann .....	East Oklahoma .....	Korea.
White, Annimae .....	North Georgia .....	Africa.
Smith, Mrs. Ethel Shuler.....	South Carolina .....	Africa.
O'Toole, Ruth Adelia.....	St. Louis .....	Africa.
Burns, Aultie Pauline.....	Tennessee .....	Brazil
Anderson, Ruth Dewey.....	Northwest Texas .....	Brazil.
Goodwin, Grace .....	Upper South Carolina.....	Cuba.
Dyck, Anna Belle.....	Southwest Missouri .....	Mexico.

## REPORT OF EDITORIAL SECRETARY— WOMAN'S WORK

ESTELLE HASKIN

The theme for 1929 for the adult program material was *Homes Around the World*. Never before have we been able to secure so many experts to prepare our material. The criticisms coming from the publicity superintendents of the Conferences and auxiliaries were very revealing. Most of those who responded to the request on the report blank, "Give your candid judgment of the literature sent out from headquarters," were enthusiastic in their expressions. Their general estimate was that the material was on the plane of the experience of the members, and as a result more helpful discussions were elicited from the members than ever before. One Conference publicity superintendent says: "The literature is making an appeal to our women to study conditions and to a certain extent to try to remedy wrong conditions. Women who ordinarily look upon a program as something formal and beyond their comprehension are ready to enter into the discussion. In other words, the literature is making its appeal to the universal Mother Heart." Concerning the topic dealing with *daughters*, one auxiliary superintendent says: "The material on mothers and daughters was especially fine. We followed our program with a service for daughters and mother and daughter banquet. The girls were delighted and appreciated being honor guests."

The December material, written by Miss Bertha Condé, dealt with the home as a Christ center. This program received the greatest number of favorable comments. One auxiliary superintendent says: "The December literature is especially fine. As a result of the inspiration of this program we as a community have had the loveliest, most spiritual Christmas we have ever had. It inspired a special Christmas service which resulted in taking most of the rush and extravagance out of our Christmas. Therefore, Christmas was a more real joy than it had ever been."

*Young People*.—Two sets of material, one for the senior



and one for the intermediate young people, were prepared during the summer and came from the press in November. The book of programs for intermediate young people was prepared by Miss Noreen Dunn. It contains stories of the work in our Wesley Houses located among foreign groups. She spent three weeks last spring visiting some of our home mission institutions which are attractively presented in this booklet. Program suggestions are incorporated, but a large latitude is given for this group also to form their own programs.

Another innovation on young people's program material is in the publication of the *Book of Specials*, containing pictures and descriptions of the institutions to which they are to make their offering.

The Primary Leaders' Helps for 1930 were prepared by Corneille McCarn Rucker. This book sets forth *friendship projects* in cities and contains many attractive stories about adventures in a settlement house. Miss Noreen Dunn prepared an attractive cut-out sheet to accompany the Primary Leaders' Helps.

Upon the recommendation of Miss Althea Jones, for the second time we subsidized a Missionary Education Junior Mission Study Book, to be used for program material from September to June. "In an African Bush" was the one chosen. This we have been selling for twenty-five cents per copy, not much more than a sufficient amount to cover the charge of handling.

*The Week of Prayer.*—Much time and prayer and effort was spent in seeking to make the 1929 Week of Prayer in reality a time of prayer and self-denial. The programs were made for three days of worship and meditation with a fourth for the presentation of the *special*. It is impossible to determine the result of this plan, but echoes commending the distinct spiritual emphasis that was given have been received. The collection of over \$76,000, the largest in our history, with the exception of Jubilee Year, leads us to believe that the more thoroughly we can spiritualize this week, making the offering a part of the worship, the larger will be the results in every respect both for ourselves and for the week.

*Other Materials.*—In addition to the program material, the *Bulletin of Missionary News* has been published as usual. The budget has also carried a bimonthly bulletin for young people.

During the year we have published a packet of material for social service committees to use in helping Negro Church Women's Missionary Societies, also a number of new organization leaflets. The material for Negro women was made possible through the coöperation of Mrs. W. A. Newell, Superintendent of Social Service. Miss Juanita Brown, who was employed by the Social Service Department for work with Negro women in summer schools, gave some time to the preparation of this material. The packet contains forty leaflets. Six new organization leaflets have been put up in attractive form and will be valuable for use during membership campaigns.

The entire cost of literature for the year, including Council minutes, program, and organization material, bulletins, report books, etc., was \$20,570.26.

#### SERVICE DEPARTMENT

The work of the Service Department has gone forward under the able direction of Miss Martha Lawrence. This is a piece of work which is managed jointly by the two sections of the Board of Missions and serves not only as a literature depository, but also for many other purposes. The receipts from sales for 1929 were \$10,814.84. The cost of the department to the Woman's Work was \$8,830.82.

#### THE MISSIONARY VOICE

Important changes have been made in the *Missionary Voice*. The number of pages have been increased to forty-eight, eight of this number being devoted to a rotogravure section. This gives an opportunity to make a large *eye appeal* to our constituency and will serve many who do not take the time to read the letterpress section. This section has helped to make the magazine valuable for every member of the family, children and young people as well as adults. Because of the enlargement it was found necessary to withdraw the special rate of seventy-five cents per annum after

the 1930 membership campaign. This is in accordance with suggestions that have come from some of our constituency. With the added rotogravure section and the type of articles furnished, we are confident that our readers realize that the rate of one dollar is most reasonable.

The *Missionary Voice* is a most valuable asset to every auxiliary woman. It carries supplementary articles for the monthly missionary topics, comments on the devotional and a spiritual cultivation page which is intended to develop the spiritual life of individuals and groups. It carries also articles on the work of the fields and on outstanding world problems. Among our contributors there are found many of the best experts not only in America, but also in England.

Use is being made of the magazine in auxiliary circles for discussion periods.

The life of the magazine depends almost wholly upon the *Voice* agents and the coöperation of the auxiliaries. Their willingness to bear this responsibility is, as usual, remarkable. Valiant work has been done in securing renewals and new subscriptions.

### JUNIORS

*Juniors* is the official 32-page monthly magazine of the Epworth Junior Society of our Church. It is published jointly by the Epworth League Board and the Board of Missions and has a circulation of approximately 16,500. The major portion of the material contained in *Juniors* is devoted to stories, poems, and pictures which appeal to the interests of junior boys and girls. In addition to this, there are detailed plans for the weekly devotional programs and suggestions for the fourth Sunday missionary program. Each month the page "Junior Fun" gives plans for recreational activities in keeping with the special days and seasons of the year. The section, "What Other Juniors Are Doing," gives opportunity for the exchanging of working ideas in regard to the various aspects of Epworth Junior work, as well as for the expression of friendliness and good will on the part of the boys and girls themselves. Two pages, "For the Superintendent" and "For the Associate Superintendent," are given in each issue of the magazine to a discussion

with Epworth Junior leaders of matters relating to their work.

The underlying purpose of *Juniors* is to implant in the minds of the junior readers Christian ideals and attitudes which shall ultimately be translated into Christian conduct, as well as to give practical aid to the women in their great work of leadership.

#### THE QUADRENNIUM

The quadrennium just drawing to a close has registered the largest output of literature of any quadrennium during the history of the work. A very conservative estimate shows that six million leaflets and booklets have come from the press and been distributed throughout the Church. This included a large amount of extra material for the Jubilee celebration. Three books were published, also a number of pamphlets. One book was written for the Missionary Education Movement.

During this quadrennium the Woman's Section of the *Missionary Voice* has been placed in the Department of Literature, and the secretary in charge has had the entire responsibility for its editorship. *Juniors* is completing its third year as a joint magazine for children in coöperation with the Epworth League Board. Miss Noreen Dunn, as office assistant, has rendered a service on this periodical worthy of the highest praise.

## YOUNG PEOPLE'S WORK—WOMAN'S WORK

JULIA LAKE STEVENS, SECRETARY

No year's work of the quadrennium has been finer or more satisfactory than this year, 1929. A careful study of the work of the department for the year reveals a solidarity of interest and strength, a steady and continuous growth of the work in every Conference. In previous years there has been marked advancement in the larger and stronger Conferences which counterbalanced the less forceful program in some of the smaller ones, but the records for this year show a more unified program of work, a vitality, and an awakened and deep-rooted interest in every Conference where the Young People's Work is organized. The young people themselves are taking more interest in the whole question of missions. They are more keenly alive to all of the great issues of the day and are discussing such questions as war, peace, industry, racial relationship in their monthly meetings. There is a willingness and an eagerness on their part to share responsibility, to assume more difficult places of leadership, and to launch out with Christ in more challenging fields of service.

The Superintendents have been diligent and alert and have given themselves unreservedly to their task. We determined at the first of the year to make this the banner year of the quadrennium. Our figures in every instance do not show an increase, but one cannot judge a great educational program merely by figures. If we think of the year's work in terms of the spiritual, religious, moral, and social values that have been implanted in the hearts and minds of our young people, and of those same forces that have been let loose in the world at large, we know that this has been a glorious year in every way, and that our young people are advancing as never before toward the full promise of a world-wide brotherhood.

### ORGANIZATION AND MEMBERSHIP

There is a total enrollment in the Young People's De-



partment of 1,615 societies, with 31,127 members. This year eleven Conferences reported an increase in organizations; eighteen Conferences reported an increase in members. The following Conferences made the largest percentage of increase in organizations: Pacific, 150 per cent; South Georgia, 117 per cent; Memphis, 40 per cent; North Alabama, 37 per cent; Tennessee, 34 per cent. Those making the largest percentage of increase in members are: South Georgia, 600 per cent; East Oklahoma, 179 per cent; Pacific, 137 per cent; North Alabama, 59 per cent; North-west Texas, 29 per cent.

An effort was made this year to surpass the Jubilee record in the organization of new societies and in the enlistment of new members. This goal was not achieved, however, for we are able to report only 300 new societies and 8,404 new members as against 352 new societies and 9,826 new members of the Jubilee Year.

The Conferences having the largest percentage of gain in new societies are: Pacific, 60 per cent; South Georgia, 59 per cent; East Oklahoma, 48 per cent; Texas, 45 per cent; Memphis, 44 per cent. Those having the largest percentage of gain in new members are: South Georgia, 73 per cent; Pacific, 63 per cent; Texas, 60 per cent; Mississippi, 48 per cent; North Alabama, 47 per cent.

Honorable mention should be given the Memphis, South Georgia, and Texas Conferences for their splendid gains in organizations and membership. The Superintendents of these Conferences set high goals the first of the year, and quarter by quarter endeavored to attain them.

There are in the Young People's Society two age groups: the senior-young people's group, which includes young people from seventeen through twenty-five years of age, and the intermediate group, which includes those from thirteen through sixteen years of age. The majority of the societies are composed of the senior-young people's group, but there are a large number of intermediate circles. These young boys and girls are doing a magnificent work and, as one Superintendent said, are the key to the success of our Young People's Work, since the personnel of the older group is constantly changing, some members advancing to the

adult auxiliaries and some dropping out for one cause or another. It is hoped that special thought and attention will be given this age group this year and every effort made to organize an intermediate circle in every Church where there is an Adult or Young People's organization. Special literature has been prepared for them. All that is needed is for some missionary woman to volunteer to serve as their Superintendent.

### MISSION AND BIBLE STUDY

The work in mission and Bible study for the year is most gratifying. An appeal was made the first of the year to standardize this work and place it on a more educational basis. The requirements for a Council Certificate were kept before the young people, and a large number of societies met and received certificates. It has been felt that the standard was a little too high for the intermediates, and we have not been issuing certificates to them, but because of their deep interest in their mission study and the splendid type of work that they do, we feel that they should have the same recognition as the senior group, and we hope to make the Council Certificate available for them.

Graded courses in mission and Bible study were offered. The mission and Bible study books that were used during the year were "All in a Day's Work," by Godfrey Philips, and "Jesus's Teachings," by Sidney A. Weston. The intermediates studied "Pioneers of Good Will," by Hunting, and "Going to Jerusalem," by Applegarth.

There were held during the year 1,495 mission study classes with 23,628 members; and 1,201 Bible study classes with 20,967 members. We are able to report an increase in mission and Bible study classes and members over 1928. The Conferences having the largest increases in mission study classes are: North Georgia, 38; Louisiana, 31; South Georgia, 25; Memphis, 17; South Carolina, 13. Those having the largest increase in members are: Louisiana, 577; North Georgia, 561; North Mississippi, 490; South Georgia, 349; Northwest Texas, 342.

The Conferences having the largest increases in Bible classes are: Louisiana, 35; North Georgia, 29; Baltimore,

21; Northwest Texas, 18; South Georgia, 14. Those having the largest increase in members are: Baltimore, 668; Louisiana, 617; North Georgia, 606; Northwest Texas, 405; Holston, 346.

### SOCIAL SERVICE AND SUPPLIES

No one phase of the Young People's program is more important or interesting than their social service work. Their deeds of kindness and loving service are expressed in their homes, their schools, their Churches, communities, and extend out into the world wherever the Council has work. Their services at the Wesley Houses have opened up for them places on the City Board of Missions which give them a more personal interest in the Wesley House work and make them feel a greater responsibility for the success of its program. During the year, 1,084 definite social service projects were reported to headquarters. This is only a partial report.

The Superintendents of supplies reported 712 boxes valued at \$8,153.27. This, too, is only a partial report.

The young people were asked to direct their supplies during the year to their Home Special, the Rural Work. In some instances valuable assistance was rendered the deaconesses, especially at Christmas time. I am sure that I speak for all the Superintendents and young people when I say that it was a privilege to have had a small share in the program of rural work these past two years, and that we have never enjoyed a Home Special more than we have this one.

### FINANCES

The young people's pledge for the year was \$49,819. They paid \$48,611.64 of this, leaving a deficit of \$1,207.36. Besides raising the \$48,611.64 on their Council pledge, they raised \$2,729.70 as a love gift to the Hiroshima Girls' School, their foreign special; spent \$8,153.27 on supplies; and raised \$8,935.50 for other purposes. Their total gifts for the year, as reported to the Council Superintendent, amounted to \$68,430.11.

This year thirty-three Conferences paid or overpaid their pledge to the Council. Since there is no Young People's

Work in the Illinois Conference, this means that only five Conferences failed to meet their pledge, and one of these only lacked \$10.34 of meeting their pledge of \$1,000. This is the finest record we have had.

Since the young people have been allowed to make their own pledge to the Council and more of the responsibility of meeting it has been placed upon them, they have taken a greater interest in their Council obligation and have put forth a greater effort to meet it.

In the majority of Conferences the young people have the full responsibility of meeting their pledge; in a few Conferences they are still assisted by the adults. Beginning with the new quadrennium, we are asking that in no Conference will the adults assist the young people with their Council pledge, but that they let them meet it or fail to meet it, as the case may be.

#### THE LOVE GIFTS FOR HIROSHIMA GIRLS' SCHOOL

One of the most interesting projects of the year was the raising of \$2,729.70 as a special love gift to the Hiroshima Girls' School, Hiroshima, Japan, which has been the young people's foreign special for the quadrennium.

The young people have come to feel a very personal interest in the school as a result of their study of it for four years, and a happy idea was conceived to express their interest in and love for the school by the raising of a special fund which was to be applied on a grand piano and sanitary plumbing, two of the most urgent needs of the school at this time.

The Council favored the plan and granted permission to carry out the project, on the condition that only money raised over and above the Conference pledges might be applied on the love gifts. Department-wide interest was manifested in the project, and the young people set to work immediately to raise the pledge and this special fund. In order to get the work before the young people, each Conference was asked to raise a stated amount, this being in most instances ten per cent of their Conference pledge.

The young people were confronted with two difficulties: one, that no money could be applied on the gifts until the

whole Conference pledge was paid; the other, that in most instances they had pledged as large a sum to the Council as they could meet before assuming this extra responsibility.

At the close of the year when all of the money was in, we found that the young people in nineteen Conferences had raised \$2,729.70 over and above their pledges which might be applied on the love gifts. Young people in the other seventeen Conferences raised extra money for the love gifts, but this had to be applied on their pledges, since they were not met in full.

The nineteen Conferences sharing in the love gifts are: Alabama, Arizona, Baltimore, East Oklahoma, Holston, Memphis, Mississippi, Missouri, North Alabama, North Texas, Northwest Texas, Pacific, St. Louis, South Georgia, Tennessee, Texas, West Oklahoma, West Texas, and West Virginia. Of this number, Alabama, Arizona, Holston, Memphis, North Alabama, Northwest Texas, Pacific, South Georgia, Texas, West Texas, and West Virginia paid or overpaid their full apportionment on the love gifts.

The South Georgia young people overpaid their assessment by \$290.31, and the young people of the St. Louis Conference overpaid theirs by \$196.08.

The young people of the Holston Conference made the largest contribution of \$521; Baltimore came second, with \$379.90; and Memphis third, with \$315.24.

We are indeed proud of our young people, and we rejoice in their responsiveness, their willingness to give and to serve. Their gift is truly a gift of love and will not only afford satisfaction and pleasure to the students at Hiroshima, but will serve as a symbol of friendship and better understanding between the young people of our Church and the students of the Hiroshima Girls' School.

#### THE ESSAY CONTEST

One of the high points of the year was the sponsoring of an essay contest for the young people by the General Section of the Board of Missions. The contest began the first of September and closed December 25. It was limited to the members of the Young People's Missionary Society



between thirteen and twenty-five years of age. The following ten subjects were selected for the young people to choose from, all of which center about the missionary work of the Church: *The Bible as a Missionary Book*, *The Protestant Movement in Europe*, *The Redemption of the Congo*, *Our Relations with Latin America*, *Christianity and the Orient*, *The United States as a Mission Field*, *Christian Service and the Negro*, *The Immigrant of the South*, *The Future of the Rural Church*, *The Church and Industry in the South*.

Four prizes were offered: first, the Missionary Award of the Methodist Episcopal Church, South, and \$100 in gold; second, \$75 in gold; third, \$50 in gold; fourth, \$25 in gold.

Sixty-two essays were submitted by the young people from the following Conferences: Baltimore, 19; Central Texas, 1; Kentucky, 1; Louisiana, 3; Memphis, 5; Missouri, 2; North Alabama, 1; North Carolina, 4; North Georgia, 2; North Mississippi, 8; North Texas, 6; Tennessee, 2; Texas, 1; Virginia, 4; West Oklahoma, 1; Western North Carolina, 2.

The essays were first judged by a preliminary committee composed of Dr. Elmer T. Clark, Mrs. B. W. Lipscomb, Mrs. H. R. Steele, Miss Elizabeth Claiborne, Miss Noreen Dunn. Eight essays were selected by this preliminary committee and were sent to Dr. W. J. Young, of Emory University, Dr. A. W. Wasson, of Southern Methodist University, and Prof. James Cannon III, of Duke University, for final judging. They were: *The Church and Industry in the South*, by Miss Virginia Hale, Baltimore Conference; *The United States as a Mission Field*, by Miss Ella Sue Kiser, Baltimore Conference; *China Needs Christianity*, by Miss Jimmie Woodward, Central Texas Conference; *The Future of the Rural Church*, by Miss Juanita Lunsford, Louisiana Conference; *The Bible as a Missionary Book*, by Miss Willard Chandler, Memphis Conference; *Christian Service and the Negro*, by Miss Beatrice Johnson, North Mississippi Conference; *Christian Service and the Negro*, by Mr. Walter N. Vernon, Jr., North Texas Conference; *The Bible as a Missionary Book*, by Miss Katherine Lois Martin, Virginia Conference.

The following prize essays were selected: first—*China Needs Christianity*, by Jimmie Woodward, Central Texas Conference; second—*Christian Service and the Negro*, by Beatrice Johnson, North Mississippi Conference; third—*Christian Service and the Negro*, by Walter N. Vernon, Jr., North Texas Conference; fourth—*The Bible as a Missionary Book*, by Willard Chandler, Memphis Conference.

We are deeply grateful to the General Secretary of the Board of Missions for taking this interest in our young people, and we would especially like to express our appreciation of Dr. Clark for the valuable assistance in promoting the contest and for his help in making it possible for our young people.

The contest served as a means of giving the young people a wider knowledge of the missionary work of our Church, of stimulating their interest in missionary service, and of acquainting them with the great unchristian areas that still lie untouched. We consider it one of the most valuable projects that has ever been launched in the department, and only those young people who entered the contest will be able to estimate its true value.

#### SUMMER CONFERENCES AND DISTRICT MEETINGS

The usual summer camps and district meetings were held, which resulted in an enlarged interest in the program of work and quite a number of new organizations and members.

It was my privilege to attend young people's district meetings in the Baltimore, Tennessee, and Northwest Texas Conferences, a joint camp of the Mississippi and North Mississippi Conferences, and camps in the Virginia and Northwest Texas Conferences.

The young people of the Virginia Conference held their first Annual Conference meeting. It was attended by one hundred and twenty-five young people from all over the Conference. They were delighted with the meeting and considered it most worth while and essential to their program of work. They voted for a second meeting to be held this summer.

It has been found that those Conferences that hold dis-

district meetings for their young people each consecutive summer do the most constructive work. This has been especially true of the Holston Conference and the Memphis Conference. The camps are splendid, but only a limited number of young people are touched. Through the district meetings young people in every district and in almost every society are reached and the work is put before them in a practical, interesting way that makes for a more unified and constructive program. I hope that every Conference Superintendent will begin now to arrange for district meetings for her young people for this summer and that Conference officers will make them possible for her.

#### A RESUME OF THE QUADRENNIUM

As I look back over the work of the quadrennium I see signs of progress here and development there that are most encouraging. I shall mention a few of these in order that you can see how step by step the plan of work has developed and enlarged until at the beginning of a new quadrennium we are ready to advance with a great educational program that will challenge our young people to their fullest.

In 1926 only eight Conferences were holding district meetings for their young people. Now in twenty-four Conferences the women are making these meetings possible for their young people, and in most Conferences the meetings are held in every district. During the quadrennium five Conferences held their first young people's camp; two Conferences held their first young people's annual conference meeting. These special district meetings, camps, and annual conferences have afforded larger opportunities for self-expression for our young people, for special training in leadership, and have made them feel a more vital part of the Woman's Missionary Society. These meetings have also served to build up a department spirit and have helped to vitalize their organization.

In many Conferences young people are now serving as assistants to the district secretaries. This relieves the district secretary of some of her responsibility, places it

upon the young people, and gives them splendid training in district work.

We are especially happy over our *Young People's Bulletin*. It enables us to keep every phase of our work before the young people and to keep them in vital touch with the whole Council program. It seems indispensable to our work, and we are grateful that it is now a monthly publication.

An effort has been made this quadrennium to standardize our work. Through our new system of reporting our roll is cleared each year of all inactive material and in this way is kept accurate. The full responsibility of meeting the Council pledge has been placed upon the young people. The adults have kindly assisted us at times, but we feel that until the young people are made to feel the full responsibility of making and meeting their pledge that their giving cannot be placed on an educational basis.

After carefully studying the personnel of the Young People's Department, we found that in many societies, girls of thirteen and fourteen years of age were in the same societies with young women of twenty-two and twenty-three. Realizing the inconsistency of such a grouping, we advocated the use of the circle plan. We now have in the Young People's Missionary Society two distinct groups: the senior-young people, ages 17 to 25, and the intermediates, ages 13 to 16. Separate literature is prepared for each group.

Another cause for gratification is that the Young People's Work is becoming more and more a world organization. During the quadrennium societies have been organized in Cuba, Brazil, China, and Korea. We shall not be satisfied until we have Young People's Missionary Societies in every foreign country where the Council has work.

There has been a constantly growing interest in the young people and their work on the part of the women. The great problem of our department has always been lack of leadership. This is a serious problem in many Conferences, but the eyes and hearts of the women have been opened to the beautiful and important task of direct-

ing youth's vast energy, ability, and idealism into channels that will build for eternity.

The thing that has made the work of the quadrennium so challenging and beautiful has been the fine spirit of the superintendents, the young people, my office secretary, Mrs. Gaines, and the host of interested women who have lovingly assisted in our work. No task has ever been too difficult for them, no responsibility too heavy; but with whole-hearted loyalty and a great love for their Master and for the principles for which he stood, they continually pressed forward, remembering that in as much as they did it unto the least of his children, they did it unto him.



## CHILDREN'S WORK—WOMAN'S WORK

JULIA LAKE STEVENS, ACTING SUPERINTENDENT

After the tragic death in June of our beloved Children's Superintendent, Miss Althea Jones, I was asked by the Board of Missions to direct the work of the Children's Department until a new superintendent was elected to take her place. I gladly consented to do this, because of my love for Miss Jones and of my close association with her in the Young People's and Children's Work these past three and a half years, and because of the opportunity it would afford of serving with the Superintendents in their beautiful work with the children. I have never known anything finer than the way in which the superintendents took up their work after losing their leader and quietly and determinedly pressed onward toward the realization of the goals that had been set for them. Their undaunted courage, their deepened loyalty, their determination and willingness to carry on in spite of difficulties have made more real the beauty of sacrificial love and service. The report that I bring is of their work and achievements. My only contribution has been words of encouragement and cheer when I felt that they were needed.

The following statistical record is brought with a feeling of pride and of joy, for it represents the loving work of thousands of missionary women throughout the Church who are giving themselves unreservedly to the task of implanting in the hearts and minds of our children great, abiding Christian principles that will make for a richer and a more beautiful world in which to live.

### ORGANIZATION AND MEMBERSHIP

#### Total Divisions:

Baby .....	1,902; increase,	30
Primary .....	1,687; increase,	176
Epworth Junior Society.....	2,643; increase,	45

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Grand total .....	6,232; increase,	251
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(73)

**Total Members:**

Baby .....	28,041; increase, 744
Primary .....	23,332; increase, 2,333
Epworth Junior Society.....	51,529; decrease, 3,020

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Grand total .....102,902; increase, 57

There are now on roll in the Children's Department 6,232 divisions and 102,902 members. This is a gain of 251 divisions and 57 members for the year. The only decrease shown is in the membership of the Epworth Junior Society for which I am not able to state the exact cause.

Thirteen Conferences report an increase over 1928 in total number of divisions. The Conferences reporting the largest percentage of increase are: West Oklahoma, 70%; West Texas, 52%; Florida, 50%; Alabama, 30%; and North Mississippi, 23%.

Fifteen Conferences report an increase in total number of members. The Conferences reporting the largest percentage of increase in total membership are: Florida, 100%; Northwest, 95%; Louisiana, 37%; North Carolina, 32%; and North Georgia, 32%.

There were 1,255 new Baby, Primary, and Epworth Junior Divisions organized during the year with 36,785 members; a decrease of 469 divisions and an increase of 4,822 members. Of the 1,255 new divisions, 516 were Epworth Junior Societies; 369 Primary Divisions; and 370 Baby Divisions. Of the 36,390 new members, 17,274 were Epworth Juniors, 8,614, Primaries; and 10,897, Babies.

The following Conferences report the largest percentage of increase in number of new divisions: West Oklahoma, 81%; Holston, 72%; Tennessee, 69%; South Georgia, 62%; and Louisiana, 20%.

Twelve Conferences report a net increase in number of new members. The Conferences reporting the largest percentage of increase in new members are: South Georgia, 358%; North Carolina, 256% Florida, 176%; Alabama, 124%; North Georgia, 73%.

The large number of children that are being touched in this department is most gratifying. However, there is still need and opportunity for more Baby and Primary Divisions

and Epworth Junior Societies. The superintendents report a comparative small number of fully organized children's departments. There will be Epworth Junior Societies or Primary Divisions or Baby Divisions or perhaps two divisions, but seldom three. The problem involved here is lack of leadership for there are always children in every Church, and in comparatively few of the Churches are they receiving intensive missionary training.

## FINANCES

Division	Pledge	Amount Paid
Baby .....	\$51,030 38	\$11,369 48; increase, \$1,031 21
Primary .....		9,933 22; increase, 1,105 53
Epworth Junior Society.		28,979 43; decrease, 3,253 19
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Total .....	\$51,030 38	\$50,275 13; decrease, \$1,116 45
Indian Work .....		7 00
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		\$50,282 13
Amount spent locally (partial) .....		1,062 78
Amount spent on supplies (partial) ..		379 98
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Grand total .....	\$51,724 89	

The Children's pledge for the year was \$51,030.38. Of this amount \$50,282.13 was paid, leaving a deficit of \$748.25. The superintendents made every possible effort to meet their pledge in full this year, but it was impossible to do this in several of the Conferences. The adults stood right behind the superintendents and gave them assistance in every way that they could, for which we are deeply grateful.

In the Baby Division there is an increase of \$1,031.21 over their gifts of last year; an increase of \$1,105.53 in the Primary Division; and a decrease of \$3,253.19 in the Epworth Junior Society. The decrease in the Epworth Junior Society, I think, is due to the educational principle of not stressing money and letting the children's giving grow naturally out of their study. We all agree that the principle is a splendid one and should be used, but care must be taken to see that the children are kept vitally interested in their missionary work, so that the cause of missions will not suffer for more personal and less worth-while appeals.

Thirty-one Conferences paid or overpaid their pledge, which is the finest record of the quadrennium. The Conferences making the largest percentage of increase in their pledges are: Pacific, 54%; Florida, 44%; West Texas, 39%; Southwest Missouri, 29%; and West Oklahoma, 23%.

Besides contributing to the Council pledge the children reported 322 boxes of supplies for the home institutions, valued at \$379.98. They reported \$1,062.78 spent locally. Their total gifts to missions for the year as reported to the Council Superintendent is \$51,724.89 which is an average gift per capita of fifty-one cents.

### SPECIAL ITEMS

If our compilation of figures is correct, we are able to report 586 Children's Departments attaining the Standard of Excellence. While this is an increase of 271 over 1928, it is a comparatively small percentage of the total number of divisions.

A most necessary part of the Children's work is the Mothers' Meetings that are held each quarter. Regardless of how effective a piece of work the children's Superintendents may do with the children at Church the fullest results cannot be realized without proper coöperation and training at home. During the year 755 Mothers' Meetings were held, and the Superintendents report them well attended. There is a great need for literature for these meetings. A number of the mothers are members of the Adult Missionary Society, but a large number are not and have little missionary background and little training in child psychology. For these Mothers' Meetings to be meaningful and helpful, special literature will have to be furnished the superintendents.

## REPORT OF THE ASSISTANT SECRETARY— GENERAL WORK

ELMER T. CLARK

This report will deal mainly with our missionary literature and our standardized missionary education, which phases of work the assistant secretary has directed.

### CULTIVATION LITERATURE

As usual, we produced and distributed a large volume of publicity literature in connection with the cultivation campaign during January and February. This included 25,000 colored posters, 200,000 booklets entitled *The Missionary Passion in the Church*, and 1,000,000 folders entitled *A Missionary Catechism*. These went into nearly all the charges of the Church and in most cases received a good distribution. All reactions were favorable, and we have reason to believe that this literature accomplished quite an effective cultivation.

### THE STUDY BOOK

This year the assistant secretary was both author and distributor of our study book, *The Church and the World Parish*. We consigned and sold outright 123,160 copies, an increase of 1,027 volumes over the number distributed last year. At the present time 7,585 copies have been returned. We have collected \$16,000 and have 2,000 outstanding accounts in the total sum of \$12,500.

It is gratifying to report that collections on our study book accounts have been much better this year than was true last year. While our last book, *The Methodist Evangel*, showed a final net profit of \$1,000, we failed to collect eight hundred accounts and lost thereby \$3,226. Owing to the fact that our committee insisted on including both our home and foreign work, this year's book is considerably larger and therefore more expensive than usual. We adhered to our regular price of twenty-five cents, however, and unless we can collect all of the accounts the financial showing may not be so good this year.



All who are in touch with our study plans are in agreement that this feature is by far the most valuable part of our annual cultivation. It is annually becoming more effective. While far from perfect according to theoretical educational standards, its presentation in the congregations is improving year by year. Last winter 4,500 of our 6,500 charges participated in some way in the study of our book.

### THE WORLD SERIES

We have begun the publication of a series of books for which there has been an insistent demand for several years and which we were memorialized to publish by our Conference missionary secretaries in their annual meeting two years ago. The books will deal with each of our home and foreign fields, and if the venture is successful there will be about twenty books in the complete set. They are small volumes, bound in cloth, and sell for thirty-five cents each. Their production is a joint enterprise of the General and Woman's Sections of this Board, and the assistant secretary is the editor. The books on our home fields are called *The Homeland Series*, and those on the foreign fields are *The World Parish Series*. Four volumes have just been published, as follows: *A Glimpse at Mexico*, by Dr. Frank S. Onderdonk; *Evangelism in Korea*, by Miss Kate S. Cooper; *In the Land of New Acadie*, by Dr. R. H. Harper; and *Brothers All*, by Mrs. J. W. Downs.

### CIRCULATING LIBRARIES

Last year we inaugurated our Book Service, consisting of a number of circulating libraries on missions and allied subjects which are loaned to preachers. It proved very popular, seventeen hundred such libraries having been borrowed since the beginning of this service. We have just added twenty-four new libraries, and our new catalog lists forty-six libraries of from one to four volumes each. Since we have several sets of each library, the total service now consists of thirteen hundred volumes.

This Book Service is paid for from the profits of our annual study books and is our method of repaying the preachers for their great service in promoting the sale of these books.

## MISSIONARY EDUCATION

Our standardized work in missionary education has made steady and fundamental, though not spectacular, progress. We have issued five Diplomas in Missions and 4,380 individual credits. Eleven students have nearly completed their Diploma courses. We have not pushed the matter of extension schools, but have conducted six such schools in places where the invitation was urgent and the coöperation cordial. Our Correspondence School is growing in popularity. We have enrolled 105 students and sent out to them 178 courses, 114 of which have been satisfactorily completed.

In this small beginning in the field of standardized missionary education we have developed the basis of an effective plan and have demonstrated the demand for and the possibilities in such instruction. Only a beginning has been made. We have not tried to do large things. We greatly need to perfect our plan and materials and to enlarge this fundamental branch of our work, being convinced that sound educational principles and the best interests of the missionary cause both demand that missionary education be promoted by the agency which directs the missionary program of the Church and which alone has first-hand access to facts, policies, and materials.

## THE PRESS

As usual, we have received every consideration from the editors of our Church papers, who have published an abundance of missionary material. We purchase annually a certain amount of space in all of our weekly papers, but this by no means fixes the limit of material on missions which these papers carry to their readers. The editors are all missionary-minded, and they render to this cause a service of inestimable value.

Our publicity in the secular papers is done through the Secular Press Bureau, in charge of Mrs. C. W. Turpin. This bureau is a creature of the Board of Missions, though it now serves nearly all of the connectional interests of the Church.

Propaganda inimical to Christian missions is now widespread and voluminous. It is carried by magazines of large circulation, by newspapers, and by certain independent reli-

gious periodicals. It is not unusual to find prominent laymen and even preachers who are inoculated with the anti-missionary virus spread by these journals, while multitudes have become confused in their thinking as to the missionary program. In view of this situation, which grows worse and worse, there is an imperative demand that the Church adopt at once a more fundamental and widespread campaign of missionary publicity through every possible channel.

# REPORT OF TREASURER, GENERAL WORK

December 31, 1929

HOMER K. JONES & COMPANY

ACCOUNTANTS AND AUDITORS

STAHLMAN BUILDING

NASHVILLE, TENN. March 25, 1930.

Board of Missions,  
Methodist Episcopal Church, South,  
Nashville, Tenn.

*Gentlemen:* Pursuant to engagement, we have made an examination of the books of accounts of the Treasurer, Mr. J. F. Rawls, of the General Work of the Board of Missions, Methodist Episcopal Church, South, for the period from May 1, 1929, to which date the former auditors' services applied, to December 31, 1929, and submit in addition to this certificate for incorporation in the Treasurer's annual report an audit report showing the transactions for the year 1929 and the financial status of the General Work at the close of business December 31, 1929, as shown by the books.

The cash in banks was verified from December 31, 1929 statements of the banks, after checking all paid checks against entries for same in Cash Disbursements Book and tracing all deposits from Cash Receipts Book to bank statement, for the period of our examination.

Investments were verified by examination of all bonds, stock certificates, notes receivable, and deeds for property carried as investments.

Mortgage on the Doctors' Building was verified from the mortgagee.

Items of Accounts Receivable, Notes Receivable other than those shown as Investments, advances against 1930 appropriation and Accounts and Notes Payable, Drafts outstanding, and Annuities, Endowments and Bequests, presented in the audit report are as shown by the books, and the statements contained in the report, in our opinion reflect the activities of the General Work for the year under review and its financial condition at close of December 31, 1929.

Respectfully submitted,

HOMER K. JONES & COMPANY,

By THOMAS PICKENS,

*Certified Public Accountant.*

BOARD OF MISSIONS  
METHODIST EPISCOPAL CHURCH, SOUTH  
Nashville, Tenn.

December 31, 1929.

Dr. W. G. Cram, General Secretary,  
Members of the Board of Missions,  
Methodist Episcopal Church, South,  
Nashville, Tenn.

I am presenting for your consideration a summary of the financial statement of the Board of Missions of the Methodist Episcopal Church,

South, as of December 31, 1929, prepared and certified by Homer K. Jones & Co., Certified Public Accountants, Nashville, Tenn.

The statements are compiled according to departments—Missions, Annuity, Trust, Mission Building, and *Missionary Voice*. In addition to the above, there is a combined statement of the Missions, Annuity, Trust, and Mission Building departments, showing total assets and liabilities.

You will also find a statement of receipts from Annual Conferences—*i. e.*, Assessments, Epworth Leagues, Sunday Schools—regular and specials—Missionary Maintenance, Church and Individual Specials, also Miscellaneous sources.

I desire to call the attention of the Board to the following:

*Missions Department.*—On December 31, 1929 there was a cash balance to the credit of this department of \$35,499.46, and assets, notes and accounts receivable, \$39,420.03, making a total of assets of \$74,919.49.

Under liabilities there is a miscellaneous indebtedness of accounts and notes payable of \$72,373.19, leaving a surplus in excess of liabilities of \$2,546.30. In addition, there is a further credit of \$57,217.78, advanced on 1930 appropriations.

The item, Deferred Liabilities, of \$440,000, represents a loan on the Doctors' Building. At the beginning of the year this loan amounted to \$470,000, but was reduced to \$440,000 in August by the payment of \$30,000 from the Building fund in the Trust Department.

Below is a statement of the total income to the missions section for the current year, showing the percentage as it relates to each source:

Name	Amount	Per Cent of Income
Assessments.....	\$ 526,671 08	36.0
Negro Work.....	39,628 07	2.7
Epworth Leagues.....	58,910 48	4.0
Sunday Schools, Regular.....	\$ 86,786 54	
Sunday Schools, Specials.....	24,814 05	
Total of Sunday School Receipts....	\$ 111,600 59	7.7
Church and Individual Specials.....	\$329,694 97	
Undirected Gifts.....	348,148 06	
Total Missionary Maintenance Re- ceipts.....	677,843 03	46.7
Miscellaneous.....	38,005 10	2.6
Amount paid on 1929 appropriations in excess of income.....	\$1,452,658 35	100
	82,604 86	
Total Income for 1929.....	\$1,535,263 21	

There was an increase in income on missionary maintenance and specials of \$24,437.83 over 1928. There was a decrease in income from Sunday schools of \$38,276.17, as compared with 1928. However, there were some funds held by the Sunday School Board that would have reduced the deficit if they had been received before the end of the year. There was a decrease in the income from Epworth Leagues of \$204.08, as compared with 1928. There was an increase in the income on Negro Work and assessments of \$7,620.79 over 1928, making a total increase on income from all sources for the year, of \$29,183.00.



The table below gives the expenditures and the percentage on the appropriations in each department. An itemized list of expenditures on appropriations will be found on a separate page.

Name	Amount	Per Cent of Income
Foreign.....	\$ 966,624 07	63.0
Home.....	327,245 71	21.3
Conference Missionary Secretaries.....	49,752 17	3.2
Education and Promotion.....	50,421 55	3.3
Administrative Expense.....	98,824 37	6.4
Miscellaneous.....	24,100 00	1.6
Sunday School and Epworth League.....	18,295 34	1.2
	<hr/>	
	\$1,535,263 21	100.0

*Expense of Administration.*—The administration expense at headquarters for 1929 was 6.4%, a reduction of .4% under 1928. The items Education and Promotion, Conference Missionary Secretaries, and Miscellaneous, are a part of our missionary program in cultivating the Church in life service and liberality.

During the past four years the administrative expense at headquarters has been reduced \$43,400 below that of the previous four years.

The operating expense of the Doctors' Building for the past four years has been reduced \$34,063 below that of the previous four years, or a total reduction in both sections of \$77,463.

*Appropriations.*—The total appropriation voted for 1929 was \$1,570,-436.04; the amount expended was \$1,535,263.21; leaving \$35,172.83 of the 1929 appropriations unexpended.

The Board expended on appropriations in 1929, \$160,577.10 more than in 1928. Our expenditures in 1929 were \$82,604.86 more than our receipts. This deficit was provided for out of the cash balance brought over from 1928.

The tables below show the entire income of the Board over a period of four years, from 1926 through 1929, from every source.

	Assessments & Negro Work	Epworth League	Sunday Schools	Miss'y Maint. & Specials	Bequest & Miscell.
1926	\$588,650 23	\$75,746 29	\$ 95,482 02	\$764,399 48	\$ 15,843 12
1927	603,875 40	72,472 01	188,265 24	787,933 79	52,047 10
1928	558,678 36	59,115 28	149,876 76	653,405 20	27,985 02
1929	566,299 15	58,910 48	111,600 59	677,843 03	38,005 10

\$2,317,503 14 \$266,244 06 \$545,224 61 \$2,883,581 50 \$133,872 34

**Total income over period four years, \$6,146,425.65**

The tables below give the expenditures of the Board in the missions section covering a period of four years, beginning with 1926, through 1929.

	Foreign	Home	Education & Promotion	Administrative Expense
1926.....	\$ 962,998 82	\$ 278,113 94	\$ 51,836 18	\$119,449 70
1927.....	916,248 22	238,061 89	41,185 53	121,117 69
1928.....	882,683 97	278,510 22	38,459 64	96,813 88
1929.....	966,624 07	327,245 71	50,421 55	98,824 37
	<hr/>	<hr/>	<hr/>	<hr/>
	\$3,728,555 08	\$1,121,931 76	\$181,902 90	\$436,205 64

	Miscellaneous Expense	Conference Miss'y Secretaries	Refund Epworth League & Sunday School
1926.....	\$ 8,962 93	\$.....	\$ 22,126 79
1927.....	20,411 18	56,712 12	27,766 97
1928.....	15,972 15	40,030 16	22,216 09
1929.....	24,100 00	49,752 17	18,295 34
	<hr/>	<hr/>	<hr/>
	\$ 69,446 26	\$ 146,494 45	\$ 90,405 19

**Total Amount expended over period of four years, \$5,774,941.28**

In determining the full amount expended for foreign missions it will be necessary to add 70% of Education and Promotion, Administrative Expense, and Miscellaneous items to the amount under foreign expenditures.

In determining the full amount expended for home missions it will be necessary to add 30% of Education and Promotion, Administrative Expense, and Miscellaneous items to the amount under home expenditures.

The Board, during the past ten years, has received each year from Assessments and Negro Work the amounts indicated below:

#### ANNUAL CONFERENCE INCOME COVERING A PERIOD OF TEN YEARS: ASSESSMENTS AND NEGRO WORK:

1920.....	\$694,744	1925.....	\$604,956
1921.....	570,416	1926.....	588,650
1922.....	580,633	1927.....	603,875
1923.....	621,989	1928.....	558,678
1924.....	600,312	1929.....	564,676

The average percentage of income on assessments over a period of ten years is 69.75.

The Board of Missions received in 1926, 1927, 1928, and 1929 on missionary maintenance and specials the average sum of \$720,895 per year.

#### MISSIONARY MAINTENANCE AND SPECIALS

1926.....	\$ 764,399 48
1927.....	787,933 79
1928.....	653,405 20
1929.....	677,843 03
Total.....	<hr/>
	\$ 2,883,581 50

It will be seen by comparing the average income on assessments over a period of ten years that the freewill offering for missions has not affected the payment of assessments, and that the freewill offering is new money.

*Annuity Department.*—There were issued during 1929 annuity contracts amounting to \$33,935. Lapsed annuities for this period amounted to \$5,100. The total amount of annuity contracts issued in 1926, 1927, 1928, and 1929 is \$144,400. A list of investments in the annuity department will be found on a separate page in this report.

*Trust Department.*—The endowment in the Trust Department during 1929 was increased \$23,317.79. The net income from the Trust Department for 1929 was \$6,586.63. This amount was turned over to the Missions Department for distribution, as directed by the donors.

There was transferred from the debt fund in the Trust Department to the Missions Department the sum of \$30,000, which was applied on the mortgage debt of the Board.

A list of endowment and investments will be found on ■ separate page in this report.

*Doctors' Building.*—The gross income during 1929 was \$97,258.48. The total operating expense for this period was \$38,651.59, leaving ■ net profit of \$58,606.74. The earnings on the Doctors' Building for the past four years are as follows: 1926, \$65,430; 1927, \$64,960; 1928, \$61,014, 1929, \$58,606, or ■ total of \$249,910. During this period improvements amounting to \$58,723.76 have been made and charged to the capital account.

During the past four years the income from rentals on the Doctors' Building has increased \$53,626.89 over the previous four years, or \$13,406 each year.

During the past four years there has been a reduction in operating expenses on the Doctors' Building of \$34,063, as compared with the previous four years, or \$8,516 each year.

During the past three months three new leases have been made on the stores for a period of ten years. The aggregate amount of these leases is \$132,500. All the space on the ground floor is rented.

You will find in this report a detailed statement of income from Annual Conference, and from various miscellaneous sources. This table affords an interesting study as to the Annual Conference income.

The Board of Missions during the past four years has balanced its budget and operated on its income without ■ deficit.

Respectfully submitted,

J. F. RAWLS, *Treasurer.*

BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH,  
SOUTH, GENERAL WORK

**CONSOLIDATED BALANCE SHEET OF MISSIONS DEPART-  
MENT, TRUST DEPARTMENT, ANNUITY DEPART-  
MENT, MISSIONS BUILDINGS DEPARTMENT**

December 31, 1929

ASSETS

Cash.....	\$ 71,387 62		
Accounts Receivable.....	43,049 81		
Notes Receivable.....	2,734 61		
Advances against 1930 ap- propriations.....	57,217 78	\$ 174,389 82	
Investments.....	\$386,309 89		
Properties.—Missions Build- ings Department.....			
Doctors' Building and Fix- tures.....	\$810,961 56		
Lake Junaluska Property..	108,448 92	919,410 48	1,305,720 37
Total Assets.....			\$1,480,110 19

LIABILITIES AND SURPLUS

Accounts Payable.....	\$ 51,659 14		
Notes Payable.....	20,714 05		
Mortgage Loan on Doctors' Building.....	440,000 00	512,373 19	
Annuity Bonds Outstanding.	\$290,627 82		
Endowments.....	162,311 24		
Bequest.....	963 54	453,902 60	
			\$ 966,275. 79

TOTAL LIABILITIES

Surplus

Missions Buildings Depart- ment Surplus.....	\$957,440 80		
Annuity Department Earned Surplus.....	14,410 56		
Trust Department Earned Surplus.....	1,510 32	973,361 68	
Missions Department De- ficit.....	\$381,199 46		
Annuity Department De- ficit.....	78,327 82	459,527 28	

Net Surplus December 31, 1929..... 513,834 40

Total Liabilities and Surplus.....\$1,480,110 19

BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH  
SOUTH, GENERAL WORK, MISSIONS DEPARTMENT

**BALANCE SHEET**

December 31, 1929

ASSETS AND DEFICIT

*Assets*

Cash.....	\$ 35,499 46
Accounts Receivable.....	38,766 42
Notes Receivable.....	653 61
Advances against 1930 Appropriations, Paid.....	57,217 78

Total Assets.....	\$ 132,137 27
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*Deficit*

Deficit December 31, 1928.....	\$311,532 02
Adjustments in 1929—reducing.....	12,937 42

\$298,594 60

Net Deficit year 1929.....	82,604 86
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Deficit December 31, 1929.....	381,199 46
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Total Assets and Deficit.....	\$ 513,336 73
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LIABILITIES

Accounts Payable.....	\$ 51,659 14
Notes Payable—to Individuals.....	20,714 05

\$ 72,373 19
963 54

Bequest.....

Mortgage Loan on Doctors' Building:

To Northwestern Mutual Life Ins. Co.,  
dated 3-17-26 for 15 years, payable

\$10,000.00 per year 8-2-29 to 8-2-38,

incl., and \$370,000 8-2-41.....

\$470,000 00	440,000 00
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Paid in 1929.....	30,000 00
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Total Liabilities.....	\$ 513,336 73
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MISSIONS DEPARTMENT  
STATEMENT  
OF  
INCOME AND EXPENDITURES ON APPROPRIATIONS

YEAR ENDED DECEMBER 31, 1929

*Income*

Assessments.....		\$526,671 08	
Negro Work.....		39,628 07	
Specials: Churches and In-			
dividuals.....	\$329,694 97		
Freewill Offering.....	348,148 06		
		<hr/>	
Missionary Maintenance..		677,843 03	
Sunday Schools, Regular..	86,786 54		
Sunday School, Specials..	24,814 05	111,600 59	
		<hr/>	
Epworth League.....		58,910 48	
Miscellaneous Income....		38,005 10	
		<hr/>	
Total Income.....			\$1,452,658 35

*Expenditures*

*Appropriations*

Foreign Work		\$964,811 32	
Home Work.....		327,245 71	
Education and Promotion			
Work.....		50,421 55	
Miscellaneous.....		25,912 75	
Sunday School and Ep-			
worth League Percent-			
age:			
Sunday School Regular			
10%.....	8,678 67		
Sunday School Specials			
15%.....	3,751 89		
		<hr/>	
Epworth League 10%..	12,430 56	18,295 34	
		<hr/>	
Conference Missionary			
Secretaries Expense..	49,752 17		
Administrative Expense		98,824 37	
		<hr/>	
Total Appropriations.			\$1,535,263 21
			<hr/>
Deficit for year 1929..			\$ 82,604 86

## MISSIONS DEPARTMENT

STATEMENT  
OF  
APPROPRIATIONS

YEAR ENDED DECEMBER 31, 1929

*Foreign*

Africa.....	\$ 52,601 02		
Belgium.....	62,610 08		
Brazil.....	48,099 07		
Central Brazil.....	41,862 89		
China.....	\$121,915 03		
Cuba.....	71,976 78		
Czechoslovakia.....	42,276 59		
Japan.....	148,070 11		
Korea.....	123,528 07		
Mexico.....	97,775 71		
Poland.....	63,803 12		
Russian Work.....	3,600 00		
Siberia Mission.....	18,249 94		
South Brazil.....	51,874 84		
Contingent:			
To accounts Payable as reserve for 1929 con- tingencies arising in 1930.....	\$ 15,000 00		
Medical Expense.....	1,251 79		
Allowance to Superan- nuates.....	764 55		
Miscellaneous.....	551,73	\$ 17,568 07	\$ 964,811 32

*Home*

Arizona Conference.....		8,800 00	
Army and Navy.....		5,700 00	
California Oriental Mission		16,236 00	
City Work:			
General.....	33,259 20		
Goodwill Industries.....	5,130 97	38,390 17	
Bible School, Lake Juna- luska.....		19,982 24	
Denver Conference.....		5,750 00	
Evangelists.....		6,216 62	
Evangelism, Incidental...		999 59	
Committee on Church and Race Relations.....		50 00	
Epworth League Specials:			
Paine College Mainte- nance.....	\$ 11,000 00		
Scarritt College—Chair of Music.....	2,000 00	13,000 00	
Hebrew Co-operative Mis- sions.....		500 00	
Home Mission Council:			
W. R. King.....	300 00		
Work among students at Gov't. Indian Schools.	250 00	550 00	
Interest, Taxes, Street Paving, Misc. Travel...		3,124 00	
Florida Conference, Latin Work.....		12,435 33	

Illinois Conference.....		2,550 00		
Indian Work.....		17,960 00		
Italian Work.....		5,917 49		
Louisiana Conference.....		12,300 00		
Negro Work.....		41,996 00		
New Mexico Conference...		10,650 00		
Northwest Conference....		14,650 00		
Pacific Conference.....		10,899 99		
Rural Work.....		5,450 00		
Texas-Mexican Mission...		42,914 00		
Western-Mexican Mission.		25,012 18		
West Oklahoma Conference		2,299 92		
West Texas Conference...		300 00		
Western Virginia Conference.....		1,799 88		
Contingent:				
Flood Relief.....\$	500 00			
Havana Conference				
Expense.....	262 30			
Storm Damage Relief...	50 00	812 30	\$	327,245 71

*Education and Promotion*

Candidate and Medical Advisory Committee...	\$	347 36		
Life Service Committee...		300 00		
Cultivation Material.....		726 30		
General Missionary Council Meeting.....		2,500 00		
Honorarium, Instructors				
Standard Tr. School....		1,763 53		
Missionary Committee...		1,925 21		
Missionary Education Movement.....		500 00		
Pastors' Schools.....		1,000 00		
School of Missionary Education.....		4,441 74		
Summer Schools of Missions.....		1,281 22		
Bureau of Specials.....		4,507 83		
Conference Promotion....		14,451 93		
Literature.....		15,146 87		
Postage.....		1,529 56	\$	50,421 55

*Miscellaneous*

Annuity Cultivation.....	\$	5,789 78		
Bishops' Travel.....		4,173 83		
Committee on Anglo-American Congregation.		300 00		
Committee on Coöperation, Latin America....		1,500 00		
Foreign Missions Conference, North America...		2,500 00		
Missionaries Travel in U.S.		2,659 64		
Scarritt College Chair of Bible.....		3,600 00		
Scarritt College Chair of Music.....		2,000 00		
Superannuate Allowance, W. W. Pinson.....		1,200 00		
Tuition, Missionaries on furlough.....		880 14		
Furniture and Fixtures...		1,309 36	\$	25,912 75

*Conference Missionary Secretary Expense*

Salaries.....	\$ 40,814 58	
Expense.....	8,937 59	\$ 49,752 17

*Administrative Expense*

Administrative Salaries, Treasurer & Secretaries.....	\$ 30,280 08	
Office Salaries.....	23,960 08	
Annual Meetings.....	1,594 10	
Annual Report, Printing and Distributing.....	2,804 74	
Insurance and Bond Pre- miums.....	1,917 88	
Officers' Travel.....	7,593 64	
Postage.....	1,024 85	
Rent.....	9,745 41	
Telephone.....	746 22	
Secular Press Bureau.....	800 00	
Operating Expense, Build- ing at Junaluska.....	699 80	
Interest.....	12,486 29	
Incidentals.....	5,171 28	\$ 98,824 37

*Refund to Sunday Schools and Epworth League*

Sunday School, Reg. 10%.....	\$ 8,678 67	
Sunday School, Spec. 15%.....	3,751 89	
Epworth League 10%.....	5,864 78	\$ 18,295 34

*Total Appropriations for*

1929.....\$1,570,436 04

Paid on 1929 Appropriations.....1,535,263 21*Unexpended 1929 Appro-*

riation.....\$ 35,172 83

**BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH,  
SOUTH, ANNUITY DEPARTMENT  
BALANCE SHEET**

December 31, 1929

ASSETS AND DEFICIT

*Assets*

Cash.....\$ 5,215 67  
Investments..... 221,494 89

Total Assets..... \$226,710 56

*Deficit*

Caused by use of Annuity  
Funds by Missions De-  
partment in prior year  
to be liquidated by  
lapsed annuities.....

78,327 82 \$ 305,038 38

LIABILITIES AND SURPLUS

Annuity Bonds Outstanding. \$290,627 82

Total Liabilities. .... \$290,627 82

*Surplus, Earned*

Balance 12-31-28. \$16,725 24

1927 check to Mrs.

A. B. Gilkey can-  
celled in 1929.... 4 25 \$ 16,729 49

Net Deficit for  
year 1929.....

2,318 93

*Surplus, 12-31-29*

14,410 56 \$305,038 38



# **ANNUITY DEPARTMENT STATEMENT OF INCOME AND DISTRIBUTION**

YEAR ENDED

December 31, 1929

*Income*

Interest and Dividends from Bonds and Stocks.....		\$ 6,569 16	
Interest from Missions Department:			
On Deficit.....	\$ 4,171 40		
On Note Receivable.....	4,500 00	\$ 8,671 40	
Interest from Folsom Note.....		375 00	
Interest from Robinson Note.....		45 60	
Interest on Bank Balance.....		39 62	
Interest Adjustment, from Payne College.....		16 67	
Income from Dietrich House, Lake Junaluska:			
Rent Received.....	\$ 220 00		
Taxes.....	\$26 44		
Insurance.....	29 37		
Repairs.....	13 30	69 11	
		<u>150 89</u>	\$15,868 34

*Distribution*

Paid to Annuitants.....	\$18,187 27	
<i>Net Deficit for Year.....</i>		<u>\$ 2,318 93</u>

## ANNUITY DEPARTMENT STATEMENT OF INVESTMENTS

December 31, 1929

Bonds	Rate	Maturity	Cost	
5,000 Gov't. of Argentine Nation..	6	1961	\$	4,975 00
4,000 Cadillac Apartment.....	6¼	1939		4,000 00
10,700 Harry Nichol Building.....	7	....		10,997 39
500 Central Mortgage Co.....	6¾	1932		500 00
5,500 Fraternal Building Co.....	6	1931		5,500 00
10,000 Cornell Apartment.....	6½	36-38		10,000 00
10,000 Cumb. Tel. & Tel. Co.....	5	1937		9,662 50
5,000 Evanston Court.....	6	1937		5,000 00
2,000 Forest Park Apartment.....	6½	1939		2,000 00
2,000 Gaylord Apartment.....	6½	1939		2,000 00
1,000 Georgia Power Co.....	5	1967		1,000 00
5,000 Grandeur Building.....	6½	1939		5,000 00
6,500 H. G. Hill Realty Co.....	5½	1952		6,500 00
5,000 Belmont Shore Apartments.	6½	1937		5,000 00
2,000 Nashville Ry. & Lt. Co.....	5	1958		1,970 00
5,000 Nat'l Cottonseed Pro. Corp..	6½	1941		5,000 00
500 Northern Ohio Pow. & Lt. Co.	5½	1951		500 00
1,000 Northwestern Building.....	6½	1941		1,000 00
10,000 Pratt Consol'd. Coal Co.....	5	1955		10,000 00
6,000 Republic of Chile Ext. S. F..	6	1961		5,635 00
10,000 Southwestern Bell Tel. Co...	5	1954		9,525 00
6,000 U. S. of Brazil Ext. S. F.....	6½	1957		5,580 00
8,000 Wertham-Morgan-Hamilton Bag Co.....	6	1943		8,000 00
				<u>\$119,344 89</u>
<i>Stocks</i>				
24 Shares Federal Compress and and Whse. Co., 7% Pfd..				2,400 00
5 Shares Commercial Bank, Dallas, Ga.....				500 00
				<u>\$ 2,900 00</u>
<i>Notes Receivable for Loans</i>				
7-14-28 Folsom Training School	Demand			5,000 00
10-1-25 Missions Dept. for Paine College	Demand			50,000 00
				<u>\$ 55,000 00</u>
<i>Property</i>				
Dietrich House and Lot, Lake Junaluska				4,250 00
Putnam Terrace Farm and Orchards, Eatonton, Ga.				20,000 00
W. R. Jeffries Farm, Lauderdale County, Tenn.				20,000 00
				<u>44,250 00</u>
				<u>\$221,494 89</u>

**BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH,  
SOUTH, GENERAL WORK, TRUST DEPARTMENT  
BALANCE SHEET**

December 31, 1929

ASSETS	
Cash.....	\$ 6 56
Investments.....	164,815 00
Total Assets.....	<u>\$164,821 56</u>

LIABILITIES AND SURPLUS	
Accounts Payable, Missions Department.....	\$ 1,000 00
Endowments.....	162,811 24
Total Liabilities.....	\$163,811 24
<i>Surplus</i> Balance.....	1,510 32
Total Liabilities and Surplus	<u>\$164,821 56</u>

**TRUST DEPARTMENT STATEMENT OF  
INCOME AND DISTRIBUTION**

YEAR ENDED

December 31, 1929

*Income*

Interest and Dividends from Bonds and Stocks.....	\$ 2,501 76	
Interest from Notes Receivable:		
Board of Foreign Missions, Methodist Episcopal Church.....	\$ 3,500 00	
Taft Lands and Develop- ment Co.....	280 00	
Soochow University.....	269 14	4,049 14
Interest on Bank Balance.		35 73
		<u>\$ 6,586 63</u>

*Distribution*

To Mission Departments:		
To Accounts Receivable:		
Scholarships Account.....	\$ 1,749 53	
To Miscellaneous Income Account, Mrs. Keener Endowment.....	700 00	
To Miscellaneous Income Account Balance.....	4,137 10	\$ 6,586 63

## TRUST DEPARTMENT STATEMENT OF ENDOWMENTS

December 31, 1929

John D. Abney.....	\$ 1,100 00	
Emma C. Armstrong.....	1,156 06	
Robert C. Bailey.....	1,000 00	
Mary E. Baker.....	223 72	
Kate T. Borders.....	1,896 50	
Anna Bruce Bowman.....	2,773 77	
Mrs. Phe W. Burke.....	19,916 73	
Mrs. L. A. Clark.....	1,000 00	
Noah W. Cooper.....	1,000 00	
Dr. and Mrs. T. W. Cotton.....	3,000 00	
Estate of W. F. Taylor.....	7,907 75	
Marie Lovett Foote-Scholarship.....	1,000 00	
Lucy Foust Galloway.....	1,500 00	
R. C. Johnson.....	995 00	
James A. Johnston.....	194 10	
Andrew Francis Jones.....	800 00	
B. F. Jones.....	2,372 63	
Mrs. Christian Keener.....	14,000 00	
Kwansei-Gakuin College Endowment Fund..	8,887 50	
W. H. Ladd.....	350 00	
Mrs. Anna Lichtenberg.....	500 00	
Dr. Martin's Ministerial Student.....	135 00	
Methodist Training School.....	59,095 23	
Mary F. Neal.....	17,125 35	
Edwin H. Peterson.....	500 00	
Joe M. Ramsey.....	4,367 45	
Drury V. Reaves.....	1,437 45	
Rhea Newton.....	100 00	
Mrs. R. D. Smart.....	1,000 00	
Hatton D. Towson.....	702 00	
Vassar Fund.....	500 00	
Sarah J. Williams.....	500 00	
Board of Missions Debt Fund.....	5,275 00	\$162,311 24

## TRUST DEPARTMENT STATEMENT OF INVESTMENTS

December 31, 1929

Bonds		Rate	Maturity	Cost	
10,000	First Baptist Church, Dyers-				
	burg, Tenn. ....	6%	....	10,000 00	
500	Gov't. of Argentine Nation. .	6	1961	497 50	
10,000	Times Building Co., Hunts-				
	ville, Ala. ....	6	....	10,000 00	
3,000	Lexington Water Co. ....	6	1934	3,000 00	
2,000	Nashville Ry. & Lt. Co. ....	5	1958	2,000 00	
5,000	Province of Buenos Aires. .	6	1961	4,825 00	
5,000	Republic of Chile Ext. S. F. .	6	1961	4,700 00	
2,000	Werthan-Morgan-Hamilton				
	Bag Co. ....	6	1943	2,000 00	
5,000	Harry Nichol Building. ....	7	....	5,250 00	
3,000	H. G. Hill Realty Co. ....	5½	1952	2,992 50	\$ 45,265 00

<i>Stock</i>			
22 Shs. Sou. Calif. Edison Co. Com. (\$25.00 Par) . .	550 00	550 00	

<i>Notes Receivable</i>				
7-1-23 Taft Land and Develop. Co. . . . .	7	7-1-26	4,000 00	
8-1-29 Southern Assembly. ....		Demand	50,000 00	
Contract, Board of Foreign Mis-				
sions, M. E. Church. ....	5		65,000 00	\$119,000 00
				<u>\$164,815 00</u>

# BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH, SOUTH GENERAL WORK

DOCTORS AND LAKE JUNALUSKA BUILDINGS

**BALANCE SHEET**

December 31, 1929

## ASSETS

*Doctors' Building Assets*

Cash.....	\$ 30,665 93				
Accounts Receivable.....	5,283 39				
Notes Receivable.....	2,081 00	\$ 38,030 32			

*Properties*

## Doctors' Building:

Site and Buildings.....	\$771,062 30				
Furniture and Fixtures.....	39,899 26	\$810,961 56			

## Lake Junaluska Building:

Site.....	\$ 25,000 00				
Building.....	\$124,689 41				
Servants' Quarters.....	6,794 58				

\$131,483 99

Less Depreciation..	48,035 07	\$ 83,448 92	\$108,448 92	\$919,410 48	\$957,440 80
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## LIABILITIES AND SURPLUS

*Surplus*

## Donated:

Centenary Investment in Builds.	\$731,608 00				
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## Earned by Doctors' Building:

Balance, December 31, 1928....	\$200,369 99				
1929 Net Income.....	58,606 74				
	\$258,976 73				

## Less: 1929 Depreciation on Juna-

luskas Bldg. and Equipment.....	\$ 9,446 02				
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Interest on \$470,000.00 Loan

of Missions Department.....	23,500 00				
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Acct. Rec. Sou. Assembly

charged off.....	197 91	\$ 33,143 93	225,832 80		
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Surplus December 31, 1929...

\$957,440 80



**MISSION BUILDING DEPARTMENT  
STATEMENT OF INCOME AND EXPENSE  
DOCTORS' BUILDING**

YEAR ENDED  
December 31, 1929

<i>Income</i>		
Rents.....	\$ 97,258 43	
<i>Expenses</i>		
Salaries and Wages.....	\$ 17,203 52	
Repairs.....	10,117 22	
Light.....	4,289 96	
Fuel.....	1,594 92	
Supplies.....	1,186 94	
Water and Ice.....	1,116 18	
Insurance.....	1,149 22	
Incidentals.....	2,398 08	39,056 04
Operating Income.....		\$ 58,202 39
<i>Other Income</i>		
Interest from Notes Receivable and Bank Balance.....		404 35
Net Income.....		<u>\$ 58,606 74</u>

**BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH,  
SOUTH, GENERAL WORK  
MISSIONARY VOICE BALANCE SHEET**

December 31, 1929

ASSETS	
Cash.....	\$ 7,778 54
Accounts Receivable:	
Returned Checks.....	18 74 <u>\$ 7,797 28</u>
LIABILITIES AND SURPLUS	
<i>Surplus</i>	
Balance December 31, 1928...\$	5,518 34
1928 Equipment Repairs by Elliott Addressing Machine Co., paid in 1929.....	769 82    \$ 4,748 52
Net Surplus for year 1929.....	<u>3,048 76    \$ 7,797 28</u>

NOTE.—No liability for unexpired portion of paid subscriptions is considered on this Balance Sheet.

# MISSIONARY VOICE STATEMENT OF INCOME AND EXPENSE

YEAR ENDED

December 31, 1929

<i>Income</i>			
Subscriptions.....		\$ 52,659 83	
Advertising.....		1,612 58	\$ 54,272 41
<hr/>			
<i>Expense</i>			
Printing.....		\$ 29,116 35	
Salaries.....		7,005 65	
Extra Help.....		1,620 63	
Engravings.....		1,963 21	
Machine Repairs.....		1,179 28	
Special Articles:			
Miss Haskins.....	\$ 867 60		
Dr. Rawlings.....	834 10	1,701 70	
<hr/>			
Mailing.....		4,463 34	
Postage, Stationery, and Inci-			
dentials.....		1,768 03	
Rent.....		1,080 00	
Alterations.....		147 13	
Campaign Expense.....		1,044 93	
Telephone.....		48 00	
Office Expense and Travel:			
Miss Haskins.....	\$ 18 64		
Dr. Rawlings.....	50 76	69 40	
<hr/>			
P. O. Box Rent.....		16 00	\$ 51,223 65
<hr/>			
Surplus for Year 1929..			<u>\$ 3,048 76</u>

NOTE.—“Subscriptions” are cash receipts and include portion prepaid beyond 1929.

## ANALYSIS OF CASH ON DEPOSIT, DEPARTMENT OF GENERAL WORK

December 31, 1929

DEPOSITORIES	Total	Missions Department	Missions Building Department	Annuity Department	Trust Depart- ment	Missionary Voice Department
American Nat'l Bank..	\$ 6,020 57	\$ 6,020 57				
Chemical Nat'l Bank..	12,337 45	12,337 45				
4th & 1st Nat'l Bank..	17,116 44	17,116 44				
Third Nat'l Bank.....	7,803 54	25 00				\$7,778 54
Broadway Nat'l Bank..	5,215 67			\$5,215 67		
Broadway Nat'l Bank..	30,665 93		30,665 93			
Nashville Trust Co....	656 00				\$6 56	
	\$79,116 16	\$35 499 46	\$30,665 93	\$5,215 67	\$6 56	\$7,778 54

**BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH, SOUTH,  
INCOME FROM ANNUAL CONFERENCES DURING 1929  
FROM ALL SOURCES**

CONFERENCE	Assess- ments for Missions	Paid on Assess- ments	Missionary Mainte- nance and Specials	Epworth Leagues	Sunday Schools	Negro Work	Grand Total from Conferences
Alabama.....	\$ 25,208 10	\$ 11,534 12	\$ 8,305 22	\$ 717 97	\$ 2,002 44	\$ 865 08	\$ 23,424 83
Arizona.....	1,497 48	877 53	1,560 05	344 64	711 12	65 82	3,559 16
Baltimore.....	26,510 64	18,885 00	22,257 45	4,261 02	9,934 46	1,416 00	56,753 93
Central Texas	30,209 83	25,010 47	16,122 07	2,126 91	2,724 61	1,875 83	47,859 89
Denver.....	1,292 79	838 67	34 00	3 29	113 00	62 88	1,051 84
East Oklahoma	14,468 10	10,174 00	10,327 28	291 47	2,649 81	763 00	24,205 56
Florida.....	21,273 04	9,224 01	11,486 65	3,069 97	1,315 56	708 82	25,805 01
Holston.....	29,776 40	24,827 16	40,612 57	1,951 56	2,563 91	1,864 02	71,819 22
Illinois.....	2,239 27	1,014 00	1,292 71	242 37	241 91	76 00	2,866 99
Kentucky.....	12,225 08	7,834 27	15,887 25	615 02	2,340 91	587 57	27,265 02
Little Rock..	18,916 96	17,062 93	27,965 81	1,534 76	3,453 52	1,278 70	51,295 72
Louisiana.....	19,367 30	11,760 49	24,005 35	971 32	829 40	882 07	38,448 63
Louisville.....	19,161 10	13,286 08	11,981 15	2,318 53	865 36	999 10	29,450 22
Memphis.....	25,088 28	15,231 83	19,500 19	2,528 08	3,616 27	1,142 42	42,018 79
Mississippi.....	20,444 87	12,562 06	27,066 46	1,423 94	2,408 22	942 18	44,402 86
Missouri.....	16,561 64	8,440 26	2,609 43	734 08	1,877 80	633 04	14,294 61
New Mexico...	5,042 29	5,042 30	1,865 83	858 68	1,860 59	378 18	10,005 58
North Alabama	38,150 55	19,539 74	26,869 61	2,136 00	2,777 82	1,465 22	52,788 39
North Arkansas	21,793 61	17,111 88	13,169 44	1,132 75	625 83	1,283 42	33,323 32
North Carolina	33,622 82	21,712 70	20,890 16	1,476 47	1,340 10	1,628 49	47,047 92
North Georgia	37,934 59	22,732 06	48,192 81	2,363 58	909 48	1,700 66	75,898 59
North Mississippi	21,169 75	14,411 25	13,085 93	770 12	1,721 06	1,078 35	31,066 71
North Texas...	27,504 08	17,780 80	15,327 22	4,206 62	3,183 23	1,333 59	41,831 46
Northwest.....	2,030 44	642 84	570 90	184 54	449 98	48 21	1,896 47
Northwest Texas	19,116 03	13,812 83	9,446 09	1,405 72	2,304 28	1,035 99	28,004 91
Pacific.....	7,105 04	4,467 44	5,503 17	1,810 48	3,442 45	335 07	15,558 61
St. Louis.....	14,108 29	10,633 43	1,242 82	1,425 03	719 92	797 53	14,818 73
South Carolina	19,473 59	10,122 00	13,260 22	1,282 74	1,909 09	759 00	27,333 05
South Georgia...	32,353 70	22,217 45	31,948 51	1,175 02	6,590 61	1,666 35	63,597 94
Southwest Missouri	13,968 19	7,994 01	1,984 39	2,088 37	293 88	599 56	12,960 21
Tennessee.....	24,097 10	17,532 51	22,047 80	656 82	2,070 87	1,314 96	43,622 96
Texas.....	30,673 68	24,037 76	26,302 64	1,936 97	2,871 96	1,802 88	56,952 21
Upper South Carolina	21,208 06	12,492 00	16,178 07	1,197 79	1,133 79	937 00	32,938 65
Virginia.....	44,602 06	28,586 61	50,689 03	4,418 00	29,516 72	2,144 05	115,354 41
West Oklahoma	13,341 71	12,162 26	18,585 28	457 17	851 62	949 69	33,006 02
West Texas.....	19,126 55	17,761 43	13,169 49	1,675 26	2,824 05	1,332 14	36,752 37
Western North Carolina	40,218 93	32,223 48	58,927 62	1,305 43	3,491 27	2,419 33	98,367 13
Western Virginia	14,773 08	5,091 42	5,896 34	775 50	2,908 55	381 87	15,053 68
Various Sources			21,686 02	36 49	155 14	74 00	21,951 65
Assessments against Foreign and Home Conferences (collections used locally)...	14,344 98						
Miscellaneous Income (from Trust Funds, etc)							
Grand Total.....	\$800,000 00	\$526,671 08	\$677,843 03	\$ 58,910 48	\$111,600 59	\$ 39,628 07	\$1,452,658 35

# REPORT OF TREASURER, WOMAN'S WORK

MRS. INA DAVIS FULTON, TREASURER

## RECEIPTS BY DEPARTMENTS

CONFERENCE.	Adult.	Young People.	Juniors.	Baby	Primary.	Totals.
Alabama.....	\$ 33,743 02	\$ 1,100 00	\$ 800 00	\$ 332 77	\$ 354 62	\$ 36,330 41
Arizona.....	2,025 65	19 80	111 19	43 81	5 30	2,205 75
Baltimore.....	33,301 14	5,579 90	2,188 67	323 55	287 78	41,681 04
Brazil.....	22 89					22 89
Central Texas.....	28,499 95	560 00	746 21	72 46	121 38	30,000 00
China.....	176 61					176 61
Denver.....	570 13	2 34	10 00	2 25	4 21	588 93
East Oklahoma.....	14,263 79	317 27	362 57	202 04	62 02	15,207 69
Florida.....	40,686 14	850 00	529 19	256 32	217 16	42,538 81
Holston.....	37,796 00	5,721 00	1,237 29	425 18	350 08	45,529 55
Illinois.....	916 19		96 78	11 0	17 20	1,041 18
Indian W. M. S.....	260 00		7 00			267 00
Kentucky.....	21,076 42	2,130 00	415 83	102 85	291 32	24,016 42
Little Rock.....	25,305 72	1,300 00	741 90	174 02	278 36	27,800 00
Los Angeles.....	4,955 57	8 20	117 44	3 45	9 42	5,094 08
Louisiana.....	36,231 38	800 00	605 14	156 94	188 24	37,981 70
Louisville.....	23,586 81	1,518 96	466 69	170 73	82 01	25,825 20
Memphis.....	35,551 30	3,115 24	1,581 93	790 35	637 72	41,676 54
Mexico.....	46 88				46 88	46 88
Mississippi.....	28,201 36	450 09	902 00	215 00	200 05	29,968 50
Missouri.....	12,304 00	676 42	328 49	25 12	46 39	13,380 42
New Mexico.....	6,700 00	250 00	208 28	18 75	22 97	7,200 00
North Alabama.....	46,025 00	1,800 00	895 81	1,105 16	399 03	50,225 00
North Arkansas.....	20,309 42	750 00	444 81	130 57	87 54	21,722 34
North Carolina.....	45,277 90	989 66	1,512 77	850 89	1,798 42	50,429 64
North Georgia.....	57,075 00	3,500 00	2,701 92	1,751 20	1,546 88	66,575 00
North Mississippi.....	27,334 87	1,000 00	1,224 86	189 21	220 94	29,969 88
North Texas.....	33,312 06	864 65	491 89	491 18	75 73	35,235 51
Northwest.....	1,612 10	21 05	9 53	75		1,643 43
Northwest Texas.....	23,503 03	609 38	445 97	122 18	31 45	24,712 01
Pacific.....	3,752 68	53 45	153 97	3 55		3,963 65
South Carolina.....	24,501 56	544 88	785 28	38 66	39 01	25,909 39
South Georgia.....	58,025 92	490 31	939 40	640 52	266 17	60,362 32
Southwest Missouri.....	12,156 00	600 00	442 02	102 00	86 15	13,386 17
St. Louis.....	10,679 41	1,146 08	224 31	39 50	50 70	12,040 00
Tennessee.....	29,234 46	1,588 06	981 57	349 35	269 08	32,422 52
Texas.....	33,428 09	688 42	700 00	600 00	208 59	35,625 10
Upper South Carolina.....	29,700 26	936 44	639 73	173 33	159 12	31,608 88
Virginia.....	53,369 73	4,900 00	1,670 15	364 16	440 69	60,744 73
West Oklahoma.....	11,110 61	465 85	301 83	162 37	45 34	12,086 00
West Texas.....	29,781 78	591 23	838 07	301 97	196 48	31,709 53
Western North Carolina.....	57,993 60	3,627 66	1,674 15	454 75	652 04	64,402 20
Western Virginia.....	14,300 00	1,775 00	444 79	171 58	183 63	16,875 00
Total.....	\$1,008,604 43	\$51,341 34	\$28,979 43	\$11,369 48	\$9,933 32	\$1,110,227 90
Total for 1928.....	1,017,351 20	50,736 23	32,232 62	10,338 27	8,827 69	1,119,486 01
Increase.....		\$ 605 11		\$ 31 21	\$1,105 53	
Decrease.....	\$ 8,746 77		\$ 3,253 19			\$ 9,258 11

## RECEIPTS FOR 1929

CONFERENCE.	Foreign.	Home.	Scarritt.	Jubilee.	Totals.
Alabama.....	\$ 21,094 24	\$ 14,252 27	\$ 983 90		\$ 36,330 41
Arizona.....	1,321 72	810 03	74 00		2,205 75
Baltimore.....	24,031 66	17,010 94	638 44		41,681 04
Brazil.....	22 89				22 89
Central Texas.....	18,404 24	10,929 95	639 30	26 51	30,000 00
China.....	176 61				176 61
Denver.....	354 74	224 38	8 21	1 60	588 93
East Oklahoma.....	8,680 03	5,455 18	1,056 25	16 23	15,207 69
Florida.....	24,615 60	16,823 21	1,100 00		42,538 81
Holston.....	26,664 56	18,073 85	778 14	13 00	45,529 55
Illinois.....	615 72	425 46			1,041 18
Indian Woman's Missionary Society.....	160 20	106 80			267 00
Kentucky.....	13,776 72	9,511 01	704 21	24 48	24,016 42
Little Rock.....	16,526 50	10,904 75	368 75		27,800 00
Los Angeles.....	3,387 37	1,631 71	40 00	35 00	5,094 08
Louisiana.....	20,037 34	17,132 27	810 09	2 00	37,981 70
Louisville.....	14,916 70	10,479 30	419 55	9 65	25,825 20
Memphis.....	24,819 19	15,813 35	1,044 00		41,676 54
Mexico.....	28 13	18 75			46 88
Mississippi.....	17,473 13	11,757 30	718 51	19 56	29,968 50
Missouri.....	7,587 79	5,063 15	710 05	19 43	13,380 42
New Mexico.....	4,280 69	2,759 21	152 10	8 00	7,200 00
North Alabama.....	30,181 78	18,667 66	1,364 60	10 96	50,225 00
North Arkansas.....	12,734 97	8,323 71	632 86	30 80	21,722 34
North Carolina.....	30,101 39	18,827 66	1,500 59		50,429 64
North Georgia.....	36,486 99	26,557 41	3,530 60		66,575 00
North Mississippi.....	17,851 39	11,612 26	447 96	58 27	29,969 88
North Texas.....	19,914 48	14,001 78	1,319 25		35,235 51
Northwest.....	855 34	598 30	150 00	39 79	1,643 43
Northwest Texas.....	14,741 55	9,371 58	544 40	54 48	24,712 01
Pacific.....	2,398 33	1,195 40	312 34	57 58	3,963 65
South Carolina.....	15,433 00	9,903 89	572 50		25,909 39
South Georgia.....	33,658 61	25,457 53	1,044 83	201 35	60,362 32
Southwest Missouri.....	8,268 91	4,658 58	429 20	29 48	13,386 17
St. Louis.....	6,717 04	4,333 96	989 00		12,040 00
Tennessee.....	18,686 09	12,474 08	1,262 35		32,422 52
Texas.....	19,991 76	14,872 77	760 57		35,625 10
Upper South Carolina.....	18,410 08	11,878 80	1,320 00		31,608 88
Virginia.....	37,671 69	21,744 04	1,329 00		60,744 73
West Oklahoma.....	6,996 13	4,585 82	504 05		12,086 00
West Texas.....	18,256 49	12,700 60	726 55	25 89	31,709 53
Western North Carolina.....	38,047 26	25,452 55	891 64	10 75	64,402 20
Western Virginia.....	9,369 50	7,202 85	302 65		16,875 00
Total.....	\$645,748 55	\$433,604 10	\$30,180 44	\$ 694 81	\$1,110,227 90
Other Sources.....	40,905 55	57,090 45	437 94	1,800 00	100,233 94
School Funds.....		44,908 13			44,908 13
Totals.....	\$686,654 10	\$535,602 68	\$30,618 38	\$2,494 81	\$1,255,369 97



## DIVISION OF RECEIPTS

Bequests: W. B. Wright (Foreign).....	\$	980	06	
Mrs. Martha Overall (Foreign).....		7,500	00	
Mrs. Martha Overall (Home).....		2,500	00	
W. B. Wright (Home).....		980	06	
Interest—Mrs. Clara M. Davenport (Home).....		182	00	
Interest—Mrs. Clara M. Davenport (Foreign).....		182	00—	\$ 12,324 12
Bible Women.....				36,275 43
Brevard Permanent Fund.....				250 00
Day Schools.....				2,899 23
Dues.....				423,017 37
Dormitory Funds.....				13,348 34
Interest.....				39,095 26
Jubilee Fund.....				2,494 81
Key West (Fla.) Property.....				400 00
Life Members.....				5,349 35
Literature Sales.....				10,814 84
Missionary Voice Salary.....				1,300 00
Option on Property at Augusta, Ga.....				25 00
Pledge.....				474,579 87
Refunds.....				11,666 53
Rent.....				415 00
Retirement and Relief.....				18,043 69
Scholarships (Foreign).....				13,697 57
Scholarships (Home).....				16,050 84
School Funds.....				44,908 13
Specialized Training.....				1,280 48
Scarritt Maintenance and Scholarships.....				30,618 38
Specials.....				15,561 77
Young People, Gift to Hiroshima.....				2,729 70
Week of Prayer (Maria Layng Gibson Memorial)....				76,224 26
J. W. Miller Bequest (in bank at Biloxi).....				2,000 00
				<hr/>
				\$1,255,369 97

*Centenary:*

Foreign.....	\$	4,109	85	
Foreign Refunds.....		3,000	00	
Home.....		1,137	05—	8,246 90

*Christian Education Fund:*

Home Schools.....				760 34
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*Bennett Memorial:*

From Conferences.....	\$	611	00	
Interest.....		597	27	
Bequest: Mrs. Mary E. Matthews (St. Louis Conference).....		100	00—	1,308 27

Total deposited.....				1,443,095 48
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*Funds Collected:*

Foreign Department.....	\$	66,060	00	
Home Department.....		25,000	00	
Jubilee.....		25,000	00	
Scarritt.....		500	00	
Bennett Memorial.....		8,750	00	
Bennett Memorial sale of ten shares of stock in Greer Bank and Trust Com- pany, Greer, S. C.....		1,300	00—	127,410 00

*Note Payable:*

Money borrowed from Fourth and First National Bank for purchase of new lot for Isabella Hendrix, Bello Horizonte, Brazil, to be paid from sale of old school property .....	\$ 50,000 00
Total deposited .....	\$1,443,095 48
Bank balance at close of 1928 .....	554,012 63
	<hr/>
	\$1,997,108 11

*Disbursements:*

Regular expenditures .....	\$1,215,511 03	
Investments .....	214,885 22	
Cash advances in 1930 .....	122,820 68	1,553,216 93
	<hr/>	<hr/>
		\$ 443,891 18

*Balance accounted for as follows:*

Foreign Cash .....	\$ 55,973 55	
Foreign Centenary .....	97,645 50	
Home Cash .....	247,225 59	
Home Centenary .....	23,873 64	
Home Education .....	2,454 27	
Scarritt College .....	14,593 28	
Bennett Memorial .....	248 52	
Jubilee (Foreign) .....	1,085 99	
Jubilee (Home) .....	790 84	\$ 443,891 18
	<hr/>	<hr/>

## DISBURSEMENTS FOR 1929-1930

## FOREIGN DEPARTMENT

		1929	1930
Annuities .....	\$ 2,703 79		
Contingent .....	5,756 98		\$ 169 00
Inter-Board expense .....	3,074 00	768 50	
Interest on money borrowed			
<i>Investments:</i>			
for new property for Isabella Hendrix School ....	687 50		
Bills receivable .....	45,805 00		
Bonds .....	3,130 00		
Scarritt College Appropriation .....	20,500 00		5,125 00
Scarritt College from Belle H. Bennett Bequest for Library .....	439 97		
Scarritt College Interest—Gatlin Scholarship .....	75 00		
Scarritt College Interest—Hendricks Scholarship ....	300 00		
Scarritt College Interest—Hotchkiss Scholarship ...	300 00		
Specialized Training .....	6,076 15		
Specials .....	1,506 38		
Retirement (Missionaries) .	5,480 91		
Week of Prayer: Parral ...	2,291 25		
Week of Prayer: Isabella Hendrix .....	34,694 75		

Borrowed \$50,000 less interest, \$687.50 .....	\$ 49,312 50		
Week of Prayer: Woman's Business Institute, Kobe, Japan .....	33,500 00		
Miscellaneous .....	1,245 55	—\$216,879 73	
<i>Brazil</i> : Maintenance, salaries, scholarships, and miscellaneous .....	49,813 57	\$	7,486 84
<i>China</i> : Maintenance, salaries, scholarships, and miscellaneous .....	\$114,863 27		1,701 83
Woman's Union Medical Work .....	12,977 50	127,840 77	2,947 50
<i>Congo</i> : Maintenance, salaries, scholarships, and miscellaneous .....	17,904 73		3,048 79
<i>Cuba</i> : Maintenance, salaries, scholarships, and miscellaneous .....	29,011 43		7,045 45
<i>Japan</i> : Maintenance, salaries, scholarships, and miscellaneous .....	103,010 01		1,619 62
<i>Korea</i> : Maintenance, salaries, scholarships, and miscellaneous .....	134,239 46		31,236 40
<i>Siberia</i> : Maintenance, salaries, scholarships, and miscellaneous .....	2,429 00		705 00
<i>Russia</i> : Maintenance, salaries, scholarships, and miscellaneous .....	7,347 65		1,588 75
<i>Mexico</i> : Maintenance, salaries, scholarships, and miscellaneous .....	84,750 16		21,662 70
Total, Foreign Department .....	\$773,217 51	\$	85,105 38

## HOME DEPARTMENT

	1929	1930
Annuities .....	\$ 885 88	
Centenary:		
Work on Pacific Coast, Oriental .....	6,000 00	
Oriental Work .....	20,000 00	
Purchase of new property at Richmond, Va., for Wilson Inn .....	20,000 00	
Contingent .....	5,976 38	\$ 750 00
Bethlehem House Building Fund, Augusta, Ga. ....	61,226 35	
Dormitory Funds .....	3,336 67	
Fort Worth Wesley House Special .....	1,200 00	
For Educational Work, Biloxi, Miss. ....	900 00	

Holding Institute Building Fund .....	\$ 5,527 45		
Investments:			
Bills Receivable .....	30,695 00		
Certificates of Deposit ..	32,262 72		
Certificates, First National Bank, Biloxi .....	1,100 00		
Bonds .....	6,342 50		
Retirement, Home Workers.	6,762 07		
Scarritt College appropriation .....	23,000 00	\$ 5,125 00	
Scarritt College Interest, McKenzie Scholarship ..	300 00		
Scarritt College Interest, South Georgia Scholarship ..	483 75		
Scarritt College, Belle H. Bennett Bequest for Library .....	480 00		
Scholarships .....	9,592 04		
Specials .....	1,108 70		
Terry, Tex., Special .....	400 00	\$237,579 51	
Bible Teachers .....	8,216 05		877 26
City Mission and Conference Appropriation .....	\$ 8,645 00		
Birmingham City Mission.	600 00		50 00
Fort Worth City Mission.	1,000 00		83 33
Pacific, San Francisco ..	400 00	10,645 00	33 33
<i>Cuban Work:</i>			
Ruth Hargrove .....	\$ 2,666 85		195 00
Rosa Valdez .....	4,833 33		505 70
Wolff Settlement .....	7,026 22	14,526 40	566 00
<i>Delinquent Girls:</i>			
Virginia K. Johnson Home.	12,306 25		1,025 00
Refrigeration .....	1,679 72		
<i>Dependent Girls:</i>			
Vashti Industrial School..	27,598 94		1,304 25
Vashti Week of Prayer..	172 60		
<i>Gulf Coast:</i>			
Galveston, Tex. ....	\$ 2,400 00		2,000 00
Biloxi, Miss. ....	6,142 86		1,252 93
Centenary, work at Biloxi.	464 40		
Houma, La. ....	10,461 78		1,300 50
Centenary, work at Houma	900 70		
New Orleans, La. ....	7,583 92	27,953 66	2,913 16
<i>Mexican Work:</i>			
Holding Institute .....	\$ 16,559 04		1,217 91
Homer Toberman .....	4,121 41		333 33
Repairs at Homer Toberman .....	274 00		
San Antonio Wesley House	3,438 16		275 00
Valley Institute, Pharr, Tex. ....	6,183 67		416 66
Valley Institute Building Fund .....	\$ 854 40		

Valley Institute Week of Prayer	469 50		
Community Center, El Paso, Tex.	7,645 07	\$ 39,545 25	\$ 425 00
<i>Miners:</i>			
Hartshorne	\$ 1,000 00		83 33
Picher	900 00		75 00
Lyra and Strawn	1,000 00		83 33
West Virginia Coal Fields	5,101 00		425 00
West Virginia Coal Fields Week of Prayer	1,413 00	9,414 00	
<i>Mountain:</i>			
Sue Bennett School	\$ 36,244 85		2,097 50
Brevard Institute	29,036 28	65,281 13	1,513 33
<i>Negro Work:</i>			
Bethlehem House, Augusta, Ga.	\$ 3,186 41		354 33
Bethlehem Center, Nashville	8,813 02		691 25
Bethlehem Center, Nashville, Week of Prayer	216 41		
Paine College	9,050 80		755 41
Centenary, work at Paine	50 00		
Winston-Salem	900 00		75 00
Social Training	900 00		75 00
Committee on Interracial Work	2,000 00	25,116 64	
<i>Western Work:</i>			
Tucson, Ariz.	\$ 1,700 00		75 00
Walsenburg, Colo.			83 33
San Francisco	2,689 40		180 00
Phoenix, Ariz.	900 00		75 00
Spofford Home	3,600 00	8,889 40	300 00
Deaconess expense and travel		4,799 04	550 00
Furloughs		11,725 00	3,000 00
Council of Women for Home Missions		616 00	
Rural workers		2,775 00	275 00
Columbus, Ga., worker in Cotton Mills		900 00	75 00
Income Specials		6,500 00	490 00
Miscellaneous		287 14	
Total, Home Department		\$516,526 73	\$ 30,181 17

## UNITED FUNDS

<i>Christian Education Fund:</i>		
Vashti Industrial School	\$ 2,240 00	
Sue Bennett School	500 00	
<i>Jubilee:</i>		
Foreign	\$ 25,266 42	
Home	561 41	
Investments, Certificates of Deposit—Foreign and Home	90,000 00	\$115,287 83

*Scarritt Fund:*

Scholarships and Maintenance .....	18,501 26
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*Bennett Memorial:*

Balance on organ .....	\$ 7,047 85	
Investments .....	6,150 00	
Miscellaneous .....	1,686 90	14,884 75

Total, United Funds .....\$ 151,953 84

## ADMINISTRATION

Salaries: Secretaries and Treasurer .....	\$ 10,800 00	\$ 900 00
Salary and clerical help: General Secretary .....	2,952 23	236 67
Bishops' Travel .....	2,084 41	
Clerical help, office expense, and travel .....	11,566 14	1,090 97
Board meetings .....	1,698 73	
Regional Conference .....	571 64	
Rent .....	3,762 12	
Total Administration .....	\$ 33,435 27	\$ 2,227 64

## EDUCATION AND PROMOTION

President of Council: Office expense and travel .....	\$ 1,500 00	\$ 375 00
Vice President: Office expense and travel .....	250 00	150 00
Recording Secretary: Office expense and travel .....	200 00	50 00
Superintendent of Social Service: Office expense and travel .....	2,600 00	550 00
Superintendent of Young People and Children: Office expense and travel .....	8,037 42	602 04
Secretaries' salaries .....	10,200 00	850 00
Clerical help: Office expense and travel .....	10,853 19	1,290 21
Committee meetings .....	5,640 18	532 41
Service Department .....	9,023 69	801 83
Publications .....	23,290 42	
Literature Committee .....	174 96	
Schools of Missions .....	2,037 48	
Council meeting .....	8,896 37	
Junaluska general expense .....	216 29	
Rent .....	3,459 76	105 00
Total Education and Promotion .....	\$ 86,379 76	\$ 5,306 49

## SUMMARY OF DISBURSEMENTS, 1929

Foreign Department .....	\$672,320 43	
Home Department .....	493,653 83	
Administration .....	31,266 99	
Education and Promotion .....	\$ 81,201 16	
United Funds (Scarritt and Bennett Memorial) .....	33,386 01	
Christian Education .....	2,740 00	
Jubilee .....	115,827 83	\$1,430,396 25



## SUMMARY OF DISBURSEMENTS, ADVANCES ON 1930

Foreign Department .....	\$ 85,105 38	
Home Department .....	30,181 17	
Administration .....	2,227 64	
Education and Promotion .....	5,306 49—	122,820 68
Total disbursements .....		\$1,553,216 93

## ADVANCES IN 1928 ON 1929 WORK

Foreign Department .....	\$100,897 08	
Home Department .....	22,872 90	
Administration .....	2,168 28	
Education and Promotion .....	5,178 60—	\$ 131,116 86

## RECEIPTS SINCE ORGANIZATION

(15)	Foreign Work	Home Work	City Missions
1878-79 .....	\$ 4,014 27		
1879-80 .....	13,775 97		
1880-81 .....	19,362 10		
1881-82 .....	25,609 44		
1882-83 .....	29,647 31		
1883-84 .....	38,873 52		
1884-85 .....	52,652 12		
1885-86 .....	51,558 76		
1886-87 .....	50,092 63	\$ 261 55	
1877-88 .....	69,729 65	3,837 51	
1888-89 .....	68,165 34	4,258 40	
1889-90 .....	75,476 54	2,954 88	
1890-91 .....	85,969 44	3,046 83	
1891-92 .....	66,448 59	3,727 51	
1892-93 .....	71,199 12	4,628 20	
1893-94 .....	66,377 90	4,995 37	
1894-95 .....	63,951 98	8,457 87	
1895-96 .....	74,403 16	17,553 79	
1896-97 .....	82,880 47	15,346 11	
1897-98 .....	86,418 76	18,896 43	
1898-99 .....	83,587 07	31,566 82	
			Cash
1899-1900 .....	94,638 55	33,914 04	\$ 5,400 92
Twentieth-century offering .....	2,426 39		
1900-01 .....	82,674 22	48,249 17	6,237 76
Twentieth-century offering .....	36,135 45		Voucher
1901-92 .....	104,017 97	46,197 27	4,186 12
1902-03 .....	112,458 78	51,799 56	6,105 50
1903-04 .....	132,143 37	59,414 98	11,110 23
1904-05 .....	146,151 51	74,574 31	19,585 64
1905-06 .....	155,951 10	79,975 74	21,587 57
1906-07 .....	174,597 82	100,996 65	22,985 27
1907-08 .....	226,192 88	118,044 64	29,864 98
1908-09 .....	235,440 97	127,093 97	40,724 53
Sale of property .....	\$ 23,737 31		
1909-10 .....	254,554 75	\$ 139,799 19	\$ 42,770 68
Sale of property .....	10,007 71		
1910-11 .....	274,355 17	151,209 39	54,303 06
Sale of property .....	5,797 90		
1911 .....	244,952 44	141,587 41	46,851 33

1912	292,206 14	181,461 42	59,677 45
Sale of property	1,617 81		
1913	282,684 75	198,277 11	69,596 19
1914	277,569 09	186,747 68	81,160 91
1915	292,629 61	199,384 26	76,584 95
1916	318,395 94	212,314 75	69,540 54
1917	350,545 95	225,581 62	76,687 12
1918	410,277 42	264,205 25	81,418 77
1919	481,114 52	386,052 13	88,906 92
1920	556,342 56	400,292 31	98,420 67
1921	544,738 16	402,749 68	135,500 76
1922	529,547 08	397,029 80	105,448 00
1923	544,225 66	412,762 28	64,093 66
1924	562,656 01	451,654 16	59,258 89
1925	629,672 80	455,857 57	
1926	631,590 77	464,313 50	
1927	678,404 19	490,851 11	
1928	640,703 26	481,314 68	
1929	686,654 10	535,602 68	
Jubilee, 1928	52,198 31	52,198 30	
Jubilee, 1929	1,247 41	1,247 40	
Centenary, 1920	498,511 35	174,583 12	
Centenary, 1921	479,490 31	164,501 94	
Centenary, 1922	152,311 70	27,594 34	
Centenary, 1923	285,678 84	106,430 29	
Centenary, 1924	78,683 48	3,152 25	
Centenary, 1925	81,348 26	24,471 26	
Centenary, 1926	39,184 18	18,986 81	
Centenary, 1927	7,448 74	2,746 03	
Centenary, 1928	5,392 40	1,331 64	
Centenary, 1929	7,109 85	1,137 05	
	<hr/>	<hr/>	<hr/>
	\$13,897,644 08	\$8,216,200 01	\$1,378,008 42

## SCARRIT FUNDS.

Balance on hand from 1915	\$	2,025 40
Amount received in 1916		7,028 12
1917		7,256 53
1918		6,206 98
1919		12,992 45
1920		16,791 38
1921		27,095 55
1922		25,228 50
1923		22,078 42
1924		32,757 15
1924 Centenary		331 32
1925		22,284 16
1926		24,424 92
1927		27,862 26
1928		34,540 14
1929		30,618 38
	<hr/>	
	\$	299,521 66

## CHRISTIAN EDUCATION CAMPAIGN FUNDS

1921: Home schools	\$	6,101 82
1922: Home schools		12,102 80
1923: Home schools		9,131 95
1924: Home schools		7,512 20

1925: Home schools	7,720 81
1926: Home schools	6,074 69
1927: Home schools	1,899 36
1928: Home schools	1,013 16
1921: Scarritt	2,806 00
1922: Scarritt	9,279 90
1923: Scarritt	7,096 45
1924: Scarritt	6,527 26
1925: Scarritt	4,596 04
1926: Scarritt	4,399 80
1927: Scarritt	578 00
1928: Scarritt	50 00
1929: Scarritt	760 34

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\$ 87,650 58

## BENNETT MEMORIAL FUNDS

1923: Bennett Memorial	\$ 46,325 07
1924: Bennett Memorial	80,228 92
1925: Bennett Memorial	124,673 57
1926: Bennett Memorial	388,356 99
1927: Bennett Memorial	9,725 11
1928: Bennett Memorial	3,901 11
1929: Bennett Memorial	1,308 27

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\$ 654,519 04

1927: Jubilee	100 00
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Grand total cash \$23,165,635 37

MRS. INA DAVIS FULTON, *Treasurer.*

## EXTRACTS FROM AUDITOR'S REPORT

Pursuant to engagement, we have made an examination of the records of account of Mrs. Ina Davis Fulton, Treasurer of the Woman's Work of the Board of Missions, Methodist Episcopal Church, South, for the period from May 1, 1929, date to where the former auditors' services applied, to the end of the records for the year 1929 on January 31, 1930, and submit the following statement of income and appropriations for the entire year of 1929 and Balance Sheet showing the financial condition of the Woman's Work at the close of the year's work, January 31, 1930, as shown by the books.

The Cash in Banks was verified from January 31, 1930, statements of the banks, after checking all paid checks against entries for same in Cash Disbursements Book and all deposits from Cash Receipts Book to bank statements, for the period of our examination.

All Investments were verified by examination of all Certificates of Deposit, stock certificates, Bonds, and Notes Receivable.

The Drafts Outstanding are as shown by the Draft Register.

Notes Payable to the Fourth and First National Bank were verified by the bank as \$50,000.

The Advances to Funds and Institutions and Advances on 1930 Appropriations are as shown by the Ledger, as are the Funds Held for Restricted Uses.

The foregoing statements are from our audit report, which presents supporting exhibits giving details of the asset and liability items and

also covers examination of the Scarritt College, Bennett Memorial, and Jubilee Funds handled, and makes report on same.

Respectfully submitted.

HOMER K. JONES & COMPANY,  
By THOMAS PICKENS,  
Certified Public Accountant.

NASHVILLE, TENN., February 24, 1930.

WOMAN'S WORK, BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH, SOUTH, NASHVILLE, TENN.

BALANCE SHEET

January 31, 1930

*Current:*

	Total Assets	Foreign	Home
Cash in banks .....	\$ 427,172 55	\$153,619 05	\$273,553 50
<i>Investments:</i>			
Certificates of deposit....	89,595 88	1,000 00	88,595 88
Stocks and Bonds .....	101,127 50	65,885 00	35,742 50
Notes Receivable .....	401,181 68	174,136 20	227,045 48
	\$ 591,905 06	\$240,521 20	\$351,383 86
<i>Advances:</i>			
To Funds and Institutions\$	59,813 77	\$ 53,187 42	\$ 6,626 35
On 1930 Appropriations..	170,067 88	137,408 10	32,659 78
	\$ 229,881 65	\$190,595 52	\$ 39,286 13
Total Assets .....	\$1,248,959 26	\$584,735 77	\$664,223 49

*Current:*

LIABILITIES AND SURPLUS

Drafts			
Outstanding .....	\$ 50,210 63	\$ 50,210 63	
Notes Payable .....	50,000 00	50,000 00	
	\$ 100,210 63	\$100,210 63	
<i>Funds for Restricted Uses:</i>			
Annuities .....	\$ 48,033 20	\$ 35,783 81	\$ 12,249 39
Bequests .....	108,016 69	53,093 12	54,923 57
Permanent Endowments..	55,450 00	6,700 00	48,750 00
Centenary .....	213,639 83	85,699 07	127,940 76
Restricted contributions and credits, Sundry ...	526,256 71	217,701 68	308,555 03
	\$ 951,396 43	\$398,977 68	\$552,418 75
Total Liabilities .....	\$1,051,607 06	\$499,188 31	\$552,418 75
<i>Surplus:</i>			
Surplus, January 31, 1929.\$	285,823 92	\$123,714 18	\$162,109 74
Adjustments reducing ...	65,382 66	1,000 00	64,382 66

Adjusted, January 31, 1929, surplus .....	\$ 220,441 26	\$122,714 18	\$ 97,727 08
Deficit or surplus* for year 1929 .....	23,089 06	37,166 72	*14,077 66
Surplus, January 31, 1930.	\$ 197,352 20	\$ 85,547 46	\$111,804 74
Total Liabilities and Sur- plus .....	\$1,248,959 26	\$584,735 77	\$664,223 49

STATEMENT OF INCOME AND APPROPRIATIONS, REGULAR  
WORK

Year 1929	Total	Foreign	Home
<i>Income:</i>			
Dues .....	\$ 423,017 37	\$253,809 93	\$169,207 44
Pledges .....	474,579 87	283,385 00	191,194 87
Bible Women .....	36,155 43	36,155 43	
Scholarships .....	13,697 57	13,697 57	
Day Schools .....	2,899 23	2,899 23	
Life Members .....	5,349 35	3,208 35	2,141 00
Specials .....	4,276 53	2,598 49	1,678 04
Interest .....	16,250 34	5,511 70	10,738 64
Total Income .....	\$ 976,225 69	\$601,265 70	\$374,959 99
<i>Appropriations:</i>			
Field Work .....	\$ 785,130 14	\$559,481 20	\$225,648 94
Training School .....	43,500 00	20,500 00	23,000 00
Education and Promotion.	70,786 90	34,994 06	35,792 84
Administration .....	32,688 20	17,716 11	14,972 09
Centenary .....	55,833 00		55,833 00
Contingent .....	11,376 51	5,741 05	5,635 46
Total Appropriation ...	\$ 999,314 75	\$638,432 42	\$360,882 33
Deficit or surplus* for year	\$ 23,089 06	\$ 37,166 72	*\$ 14,077 66

# APPROPRIATIONS FOR 1931

## GENERAL WORK, FOREIGN DEPARTMENT

### SALARIES OF MISSIONARIES IN UNITED STATES CURRENCY

	Per Year	
	Married	Single
Africa .....	\$ 1,500 00	\$ 900 00
Belgium .....	1,820 00	1,200 00
Brazil .....	1,700 00	900 00
China .....	1,650 00	950 00
Cuba .....	1,900 00	1,000 00
Czechoslovakia .....	1,820 00	1,200 00
Japan .....	1,900 00	1,000 00
Korea .....	1,900 00	1,000 00
Mexico .....	1,700 00	900 00
Poland .....	1,820 00	1,200 00
Increase per year at end of eight years of service .....	100 00	50 00
Additional increase per year at end of sixteen years of service .....	150 00	75 00
Another increase per year at end of twenty-five years of service .....	100 00	50 00

#### CHILD ALLOWANCE

One to seven years of age, inclusive .....	\$ 150 00
Eight to fifteen, inclusive .....	225 00
Sixteen to twenty-one .....	325 00

#### WOMAN'S WORK

Woman's Work salaries are the same as for single missionaries in the above General Work schedule, except that workers in China receive \$900 and those in Poland receive \$1,000, and there is no increase.

#### SUPERANNUATED AND DISABLED MISSIONARIES, GENERAL WORK

A retiring allowance will be provided equal to the basal salary, minus the amounts received from other superannuate funds of the Church. Missionaries who are retired by the Board of Missions because of age or physical disability before forty-four years of service have been rendered shall receive a proportionate amount of the basal salary for life, minus the amounts received from the superannuate funds of the Church; the exact amount so received will bear the same relation to the basal salary as the number of years served bears to forty-four years, provided, however, that no missionary retired from age or physical disability shall receive less than \$300 per year. In every case the amount received shall be minus the amounts received from other superannuate funds of the Church.

#### EMERITUS, RETIRED, AND DISABLED MISSIONARIES, WOMAN'S WORK

When a missionary has reached the age of sixty-five she shall be retired. If she has served not less than thirty years in continuous active service, she shall become an emeritus missionary and receive a salary of \$900 a year.

When a missionary who has given ten or more consecutive years of service is retired for health or other reasons, she may be granted an



allowance. The amount of the annual basal allowance for ten years of service shall be \$300, and \$15 per year for each additional consecutive year of service, provided that the retirement allowance shall cease automatically if the missionary engages in work for which she receives the equivalent of a missionary's salary.

When a missionary who has given less than ten years of service becomes disabled, for health reasons, the Board will bear the expenses of her travel to the homeland. She may be granted financial aid, with the understanding that her case will be handled on its merits.

## FOREIGN DEPARTMENT—GENERAL WORK

## AFRICA

Missionaries .....	\$ 31,259 56
Superannuates .....	1,681 80
Travel .....	10,700 00
Rent, Taxes, and Insurance .....	1,375 00
Educational Work .....	2,025 00
Medical Work .....	5,450 00
Industrial Work .....	5,600 00
Evangelistic Work .....	3,225 00
Printing Work .....	500 00
Business Department .....	400 00
Miscellaneous .....	1,350 00
<b>Total, Africa .....</b>	<b>\$ 60,539 31</b>

## BELGIUM

Missionaries .....	\$ 8,491 33
Employed Workers .....	13,400 00
Travel .....	600 00
Rent, Taxes, and Insurance .....	3,000 00
Educational Work .....	12,000 00
General Educational Work .....	4,800 00
Evangelistic Work .....	3,000 00
Church Buildings (New) .....	6,200 00
Miscellaneous .....	1,000 00
<b>Total, Belgium .....</b>	<b>\$ 52,491 33</b>

## BAZIL CONFERENCE

Missionaries .....	\$ 20,683 79
Superannuates .....	2,690 26
Travel .....	900 00
Rent, Travel, and Insurance .....	2,900 00
Educational Work .....	10,050 00
Medical Work .....	900 00
Miscellaneous .....	1,800 00
<b>Total, Direct Appropriation .....</b>	<b>\$ 39,924 05</b>
<b>Bulk Sum .....</b>	<b>9,000 00</b>
<b>Total, Brazil Conference .....</b>	<b>\$ 48,924 05</b>

## CENTRAL BRAZIL CONFERENCE

Missionaries .....	\$ 26,371 72
Travel .....	4,500 00
Rent, Taxes, and Insurance .....	3,800 00
Educational .....	2,000 00

Miscellaneous .....	1,035 00
Total, Direct Appropriation .....	\$ 37,706 72
Bulk Sum .....	5,000 00
Total, Central Brazil .....	\$ 42,706 72

## CHINA

Missionaries .....	\$ 55,197 89
Superannuates .....	10,302 25
Personal Teachers .....	1,845 00
Travel .....	6,800 00
Rent, Taxes, and Insurance .....	4,275 00
Educational Work .....	11,600 00
Medical Work .....	7,800 00
Miscellaneous .....	11,250 00
Total, Direct Appropriation .....	\$109,070 14
Bulk Sum .....	17,000 00
Total, China .....	\$126,070 14

## CUBA

Missionaries .....	31,259 56
Superannuates .....	1,681 80
Travel .....	3,060 00
Rent, Taxes, and Insurance .....	2,920 00
Educational Work .....	9,500 00
Miscellaneous .....	7,200 00
Total, Direct Appropriation .....	\$ 55,621 36
Bulk Sum .....	10,500 00
Total, Cuba .....	\$ 66,121 36

## CZECHOSLOVAKIA

Missionaries .....	\$ 10,493 70
Travel .....	1,500 00
Rent, Taxes, and Insurance .....	4,116 67
Educational Work .....	7,250 00
Evangelism .....	1,500 00
Total, Direct Appropriation .....	\$ 24,860 37
Bulk Sum .....	20,000 00
Total, Czechoslovakia .....	\$ 44,860 37

## JAPAN

Missionaries .....	\$ 62,592 21
Superannuates .....	7,028 31
Personal Teachers .....	480 00
Travel .....	9,350 00
Rent, Taxes, and Insurance .....	2,625 00
Educational Work .....	26,150 00
Miscellaneous .....	9,355 00

Christian Literature .....	550 00
Special Evangelistic Fund .....	2,000 00

Total, Direct Appropriation .....	\$120,130 52
Bulk Sum .....	25,360 00

Total, Japan .....	\$145,490 52
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## KOREA

Missionaries .....	\$ 50,372 82
Superannuates .....	600 00
Personal Teachers .....	2,160 00
Travel .....	6,637 50
Rent, Taxes, and Insurance .....	1,700 00
Educational Work .....	22,950 00
Medical Work .....	6,250 00
Miscellaneous .....	2,000 00
General .....	21,780 00
Evangelistic Work .....	10,840 00

Total, Korea .....	\$125,490 32
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## MEXICO

Missionaries .....	\$ 17,693 00
Superannuates .....	11,403 19
Rent, Taxes, and Insurance .....	1,750 00
Educational Work .....	29,000 00
Medical Work .....	1,500 00
Miscellaneous .....	9,270 00

Total, Direct Appropriation .....	\$ 70,616 19
Bulk Sum .....	20,000 00

Total, Mexico .....	\$ 90,616 19
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## POLAND

Missionaries .....	\$ 18,725 20
Special Workers .....	1,300 00
Personal Teachers .....	500 00
Travel .....	3,325 00
Rent, Taxes, and Insurance .....	3,550 00
Educational Work .....	15,700 00
Business Administration .....	2,050 00
Book and Publishing .....	3,980 00
Miscellaneous .....	1,300 00

Total, Direct Appropriation .....	\$ 50,430 20
Bulk Sum .....	18,000 00

Total, Polish-Danzig .....	\$ 68,430 20
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## RUSSIAN WORK

Evangelistic Work .....	\$ 4,500 00
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## SIBERIA

Missionaries .....	\$ 42,440 00
General Items .....	2,650 00
Preachers .....	7,450 00
Itineration .....	850 00
Ministerial Training .....	750 00
Churches, Schools, Parsonages .....	1,000 00
Property .....	4,000 00
Total, Siberia .....	\$ 19,140 00

## SOUTH BRAZIL CONFERENCE

Missionaries .....	\$ 22,926 57
Superannuates .....	600 00
Personal Teachers .....	200 00
Travel .....	500 00
Rent, Taxes, and Insurance .....	1,600 00
Educational Work .....	8,600 00
Miscellaneous .....	2,000 00
Total, Direct Appropriation .....	\$ 36,426 57
Bulk Sum .....	5,000 00
Total, South Brazil .....	\$ 41,426 57

RECAPITULATION—FOREIGN DEPARTMENT—GENERAL  
WORK

Africa .....	\$ 60,539 31
Belgium .....	52,491 33
Brazil .....	48,924 05
Central Brazil .....	42,706 72
China .....	126,070 14
Cuba .....	66,121 36
Czechoslovakia .....	44,860 37
Japan .....	145,490 52
Korea .....	125,490 32
Mexico .....	90,616 19
Polish-Danzig .....	68,430 20
Russian Work—Harbin .....	4,500 00
Siberia .....	19,140 00
South Brazil .....	41,426 47
Total for Fields .....	\$936,807 08
Contingent .....	46,840 35
Grand Total .....	\$983,647 43

## HOME DEPARTMENT—GENERAL WORK

Army and Navy Work .....	\$ 6,800 00
City and Industrial Work .....	40,135 00
Foreign Language Group:	
Florida Conference .....	10,693 26
Italian Work .....	3,000 00
Missionary Evangelists .....	2,500 00
German Mission .....	300 00
Louisiana Conference .....	10,400 00
California Oriental Mission .....	21,080 84

Texas Mexican Mission .....	39,502 00
Western Mexican Mission .....	29,040 00
Indian Work .....	17,916 00
Rural Work .....	5,400 00
Sustentation Work in Conferences:	
Arizona Conference .....	11,150 00
Denver Conference .....	5,600 00
Illinois Conference .....	2,550 00
New Mexico Conference .....	9,600 00
Northwest Conference .....	13,400 00
Pacific Conference .....	8,595 00
West Oklahoma Conference .....	2,000 00
Western Virginia Conference .....	1,650 00
Miscellaneous .....	34,087 90
	<hr/>
	\$275,400 00

### NEGRO WORK

(Out of Receipts on Assessment for Negro Work)

Bible Teachers, four schools .....	\$ 2,000 00
Capers Chapel .....	300 00
Interest, Annuity .....	4,500 00
Expenses, Taxes, and Insurance .....	500 00
Interracial Commission .....	2,500 00
Lane College .....	2,000 00
Miles Memorial College .....	1,000 00
Paine College, maintenance .....	15,000 00
Pastors on Mission Charges .....	6,000 00
Scholarships .....	600 00
Four Schools .....	2,000 00
Pastors' Schools .....	3,000 00
To even up fiscal year .....	228 07
	<hr/>
Total for Negro Work .....	\$ 39,628 07

### EDUCATION AND PROMOTION—GENERAL WORK

Candidate Work .....	\$ 3,100 00
Educational .....	16,000 00
Promotional .....	32,000 00
Epworth League Specials .....	19,000 00
	<hr/>
Total .....	\$ 70,100 00
Expense of Administration .....	\$108,500 00
Miscellaneous .....	\$ 25,100 00

### GRAND TOTAL, ALL DEPARTMENTS—GENERAL WORK

Foreign Department .....	\$ 983,647 43
Home Department .....	275,400 00
Negro Work .....	39,628 07
Educational and Promotional .....	70,100 00
Expense of Administration .....	108,500 00
Miscellaneous .....	25,100 00
	<hr/>
Total, General Section .....	\$1,502,375 50

## FOREIGN DEPARTMENT—WOMAN'S WORK

## CHINA

Missionaries .....	\$ 55,139 00
General Expenses .....	24,489 00
Shanghai District .....	3,580 00
Sungkiang District .....	6,614 00
Huchow District .....	6,220 00
Nanzing District .....	1,700 00
Changchow District .....	6,485 00
Soochow District .....	23,347 00
Union Work .....	14,250 00

Grand Total for China Mission.....\$141,824 00

## JAPAN

Missionaries .....	\$ 35,007 00
General Expenses .....	3,145 00
Kobe District .....	27,984 00
Hiroshima District .....	38,673 00
Matsuyama District .....	6,356 00

Grand Total for Japan Mission.....\$111,165 00

## KOREA

Missionaries .....	\$ 43,974 00
General Expenses .....	1,500 00
Seoul District .....	24,695 00
Chulwon District .....	4,385 00
Songdo District .....	27,102 00
Wonsan District .....	22,092 00
Choonchun District .....	11,900 00

Grand Total for Korea Mission.....\$135,648 00

## SIBERIA

Total for Siberia-Korean Mission.....\$ 2,820 00

## BRAZIL

Missionaries .....	\$ 37,979 00
General Expenses .....	650 00
Christian Literature .....	2,260 00
Organization Work .....	1,775 00
Brazil Conference .....	2,385 00
Central Brazil Conference .....	4,500 00
South Brazil Conference .....	3,555 00

Grand Total for Brazil Mission.....\$ 53,104 00

## MEXICO

Missionaries .....	\$ 35,376 00
Mexican Evangelistic Work .....	8,375 00
Chihuahua District .....	11,302 00
Durango District .....	5,950 00
Monterrey District .....	6,500 00
Coahuila District .....	10,208 00

Grand Total for Mexico Mission.....\$ 77,711 00



## CUBA

Missionaries .....	\$ 13,994 00
General Expenses .....	600 00
Cienfuegos .....	5,362 00
Matanzzas .....	7,591 00
Havana .....	667 00

Grand Total for Cuba Mission.....\$ 28,214 00

## CONGO

Missionaries .....	\$ 14,836 00
General Expenses .....	850 00
Wembo Nyama .....	1,950 00
Tunda .....	1,850 00
Minga .....	1,775 00

Grand Total for Congo Mission.....\$ 21,261 00

## POLAND

Missionaries .....	\$ 5,313 00
General Expenses .....	1,190 00
White Russian Work .....	2,885 00
Polish Work .....	1,040 00

Grand Total for Polish Mission.....\$ 10,428 00

Interdenominational Work .....

\$ 2,924 00

Scarritt College .....

\$ 20,500 00

Administration .....

\$ 17,599 00

### RECAPITULATION—FOREIGN DEPARTMENT—WOMAN'S WORK

China .....	\$141,824 00
Japan .....	111,165 00
Korea .....	135,648 00
Siberia Korea .....	2,820 00
Brazil .....	53,104 00
Mexico .....	77,711 00
Cuba .....	28,214 00
Congo .....	21,261 00
Poland .....	10,428 00
Interdenominational .....	2,924 00
Scarritt, Foreign Share .....	20,500 00
Administration .....	17,599 00

Total, Foreign Work .....

\$623,198 00

## HOME DEPARTMENT—WOMAN'S WORK

Mountain Work .....	\$ 43,421 00
Mexican Work .....	33,166 50
Gulf Coast Work .....	27,954 00
Cuban Work .....	15,363 00
Negro Work .....	31,940 00
Work with Miners .....	7,200 00
Dependent Girls .....	20,038 00
Bible Teachers in State Schools .....	7,200 00

Industrial Work .....	3,300 00
Delinquent Girls .....	14,450 00
Western Work .....	9,650 00
Rural Work .....	3,500 00
Home Mission Specials .....	15,480 00
Miscellaneous .....	19,358 00
Scarritt College .....	23,000 00
City Mission and Conference Appropriations .....	10,643 00
Administration .....	14,419 00
Contingent .....	15,084 68

Total .....\$315,167 18

#### EDUCATION AND PROMOTION DEPARTMENT—WOMAN'S WORK

Administration .....	\$ 36,814 00
Education and Promotion .....	39,964 00

Total for Education and Promotion Department.....\$ 76,760 00

#### GRAND TOTAL ALL DEPARTMENTS—WOMAN'S WORK

Foreign Department .....	\$ 623,198 00
Home Department .....	315,167 18
Education and Promotion .....	76,760 00

Total .....\$1,015,125 18

#### TOTAL APPROPRIATIONS OF THE BOARD OF MISSIONS FOR 1930

General Work .....	\$1,502,375 50
Woman's Work .....	1,015,125 18

Total .....\$2,517,501 68

# MINUTES OF THE ANNUAL MEETING OF THE BOARD OF MISSIONS

METHODIST EPISCOPAL CHURCH, SOUTH

Held April 24, 1930, at Nashville, Tenn.

## FIRST SESSION—APRIL 24, 1930

THE eighty-fourth annual meeting of the Board of Missions of the Methodist Episcopal Church, South, convened in the Doctors' Building, Nashville, Tenn., at 9 A.M. Thursday, April 24, 1930. Bishop W. B. Beauchamp, President of the Board, presided.

Dr. T. H. Haden, of Japan, conducted the devotional service. Hymn No. 1 was sung and scripture read, followed by prayer.

### ROLL CALL

The Secretary called the roll, and the following were present:

W. B. Beauchamp, Percy D. Maddin, Mrs. Fred A. Lamb, Warren A. Candler, Collins Denny, E. D. Mouzon, John M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. Du Bose, W. N. Ainsworth, James Cannon, Jr., S. R. Hay, Hoyt M. Dobbs, H. A. Boaz, W. G. Cram, A. F. Smith, F. S. Parker, John W. Shackford, T. D. Ellis, G. L. Morelock, Mrs. F. F. Stephens, C. R. Gray, Mrs. T. J. Copeland, W. Erskine Williams, M. L. Butler, W. F. Dunkle, Lavens M. Thomas, David Davies, Mrs. W. J. Piggott, J. G. Snelling, Mrs. C. W. Nichols, G. L. Harrell, Robin Gould, Mrs. K. C. Childers, Ira F. Hawkins, O. E. Goddard, F. S. Love, Mrs. E. J. Harper, Mrs. Nat G. Rollins, Nathan Newby, Louis Boerger, A. J. Cauthen, Mrs. E. P. Peabody, Mrs. J. W. Mills, Mrs. D. N. Bourne, Mrs. Lee Britt, Mrs. J. A. Mercer, M. A. Childers, H. L. Clay.

### BUSINESS CALENDAR

#### *Morning Session*

The following calendar of business was adopted:

- I. Opening—W. B. Beauchamp, President.
- Devotional.

- II. Roll Call.
- III. Preliminary Items of Business.
- IV. Report of General Secretary.
- V. Presentation of Auditor's Report—Mr. P. D. Mad-din, Chairman Executive Committee.
- VI. Report on Executive Committee Minutes—F. S. Parker, Secretary.
- VII. Report of Treasurer, Woman's Section—Mrs. Ful-ton.
- VIII. Report of Treasurer, General Section—Mr. J. F. Rawls.
- IX. Reports of Bishops in Charge of Fields:
  - Africa, Brazil, Central Brazil, South Brazil—Bishop James Cannon, Jr.
  - Cuba—Bishop Warren A. Candler.
  - Denver—Bishop W. F. McMurry.
  - Europe—Bishop U. V. W. Darlington.
  - Indian Mission—Bishop H. A. Boaz.
  - Mexico, Texas Mexican Mission, Western Mexican Mission—Bishop W. B. Beauchamp.
  - New Mexico—Bishop John M. Moore.
  - China, Japan, Korea—Bishop W. N. Ainsworth.
  - Oriental Mission and Western Work—Bishop Sam R. Hay.

*Afternoon Session*

- X. Report from Nominating Committee.
- XI. Report from Candidates' Committee.
- XII. Report from Foreign Committee, Report No. 1.
- XIII. Report from Home Committee, Report No. 1.
- XIV. Report from Education and Promotion Committee, Report No. 1.
- XV. Report from Estimates Committee.
- XVI. Report of President of Board of Trustees, Scarritt College.
  - Confirmation of Trustees.
- XVII. Report of Centenary Committee.
- XVIII. Report from Foreign Committee, Report No. 2.
- XIX. Report from Home Committee, Report No. 2.
- XX. Report of Special Committees.

XXI. Report from Education and Promotion Committee,  
Report No. 2.

XXII. Miscellaneous Items.

*Evening Session*

PROGRAM FOR CONSECRATION OF MISSIONARIES, METHODIST  
EPISCOPAL CHURCH, SOUTH

1. Hymn, "Take My Life and Let It Be."
2. Reading of appointments of deaconesses—Mrs. Downs.
3. Presentation of outgoing missionaries to Dr. Cram—  
Miss Case and Dr. Goddard.
4. Address to the outgoing missionaries—Miss Mabel  
Howell (ten minutes).
5. Prayer and Consecration, Bishop Darlington.
6. Hymn, "Onward, Christian Soldiers."

TELEGRAMS

Telegrams from O. S. Welch and J. F. Shinn expressing regret at their absence from the Board meeting were received. The following telegram from Rev. J. S. Ryang was received, and the request therein was referred to the Committee on Estimates:

Please convey to members of the Board greetings of Korea and Siberia. Korean Christians asked me to urge the Board to send them more missionaries, both men and women. Work has grown, needs become greater and opportunities widened. Provisions for rural and industrial work are most necessary.

J. S. RYANG.

COMMITTEES NOMINATED

The Nominating Committee was instructed to nominate the following committees: Committee on Audits; Committee on General Conference Legislation; Committee on Memoirs.

MISSIONARIES PRESENTED

The missionaries present at the meeting were introduced by Dr. Goddard and Miss Case, as follows: Africa, William DeRuiter, John G. Borden; Brazil, Rev. and Mrs. C. B. Dawsey, Rev. and Mrs. J. L. Kennedy, Rev. and Mrs. M. B. Stokes, Dr. E. W. Anderson; Japan, Dr. T. H. Haden; Mexico, L. B. Newberry; Poland, Rev. Fred C. Woodward.

Bishop John M. Moore then presented Mr. Oswaldo Lindenburgh, of Brazil, lay delegate to the General Conference, and Dr. O. E. Goddard presented Mr. Thomas H. Elliott, from Kentucky, who is in his ninety-sixth year.

#### REPORT OF THE GENERAL SECRETARY

The report of the General Secretary, Dr. W. G. Cram, was read and received, and such sections as necessary were referred to the proper committees. (See page 11.)

#### EXECUTIVE COMMITTEE

P. D. Maddin, Chairman of the Executive Committee, presented the report of the auditor, and the same was referred to the Auditing Committee.

Dr. F. S. Parker, Secretary of the Executive Committee, presented the report of the Executive Committee. The report was received and filed.

#### REPORT OF THE EXECUTIVE COMMITTEE

*Dear Fathers and Brethren:* Your Executive Committee have held seven meetings since the latest meeting of the Board, at which one hundred and seventy-four items of business have been acted upon.

As copies of the minutes of each meeting were mailed to all members of the Board, there is no need for reviewing the subjects that have been brought to the attention of the committee.

The committee has referred to you for attention at this annual meeting three matters, for details of which reference is made to the minutes of the meeting of April 10—namely:

Item 2668, presented by Dr. Perry.

Item 2672, on changing the charter of the holding body in Mexico.

Item 2681, relating to the hospital situation in Mexico.

Realizing the weight of responsibility resting upon them, as frequently compelled to act *ad interim* for the Board in important matters, your Executive Committee have not spared themselves in giving both thought and time to these as well as more formal matters. Mr. Thomas, Mrs. Piggott, and Mrs. Nichols, not residents of Nashville, have been equally regular and punctual in attendance with resident members. Bishop Beauchamp, coming from Atlanta, has also been uniformly present whenever possible. Until her lamented death last summer, Mrs. Luke Johnson was assiduous in attention to the business of the committee and often rendered valuable service. Our Board secretaries and the treasurers have regularly sat with the committee, affording counsel and information and reporting regularly



and fully. The General Secretary has applied his time and his administrative talents without stint to the preparation of business to be submitted to the committee. As Secretary it is due that I confess that my duties have been made light through the hearty and intelligent assistance of Mr. J. P. Springer, Secretary to Dr. Cram.

To Mr. P. D. Maddin, Chairman of the Committee, and Mr. L. M. Thomas, both eminent lawyers, the Board is due a debt of gratitude for counsel in perplexing situations and in the conduct of certain affairs, sometimes of an international scope, without financial remuneration.

FITZGERALD S. PARKER, *Secretary*.

#### REPORTS OF TREASURERS

Mrs. Ina Davis Fulton, Treasurer of the Woman's Section, presented her report. It was received and filed. (See page 97.)

Mr. J. F. Rawls, Treasurer of the General Section, presented his report, which was received and filed. (See page 81.)

#### BERKELEY PROPERTY

Item 2668 in the Executive Committee's report, concerning Berkeley (Calif.) property, was referred to the Home Work Committee.

The Nominating Committee was asked to retire and bring in nominations.

#### REPORT OF BISHOPS

The bishops in charge of mission fields reported in the following order:

Bishop James Cannon, Jr., for Africa, Brazil, Central Brazil, South Brazil.

Bishop Warren A. Candler, for Cuba.

Bishop W. F. McMurry, for the Denver Conference.

Bishop U. V. W. Darlington, for Europe (Belgium, Czechoslovakia, and Poland).

Bishop H. A. Boaz, for the Indian Mission.

It was voted to adjourn the morning session at 12:30 to reconvene at 2:30 P.M.

The President of the Board presented Mr. Andres Osuna, from Mexico.

Bishop W. B. Beauchamp reported for Mexico, Texas Mexican Mission, and Western Mexican Mission.

Bishop John M. Moore reported for the New Mexico Conference.

Bishop W. N. Ainsworth reported for Japan, Korea, and China.

Bishop Sam R. Hay reported for the Oriental Mission and the Western Work.

#### NOMINATIONS

The Nominating Committee reported as follows:

Your committee recommends the following:

##### *Audit Committee*

L. M. Thomas, Mrs. J. W. Mills, Mrs. K. C. Childers, David Davies.

##### *General Conference Legislation*

Bishop Darlington, Mrs. N. G. Rollins, Mrs. T. J. Copeland, Rev. M. L. Butler, Dr. F. S. Love.

##### *Memoirs*

Mrs. F. F. Stephens, Mrs. J. A. Mercer, Dr. O. E. Goddard, Dr. Robin Gould.

The following committees were called to meet during the noon recess: Memoirs, Home Work Committee, Audit Committee, Rural Work, General Conference Legislation.

The doxology was sung, and the benediction was pronounced by Rev. J. L. Kennedy. The meeting adjourned.

#### SECOND SESSION—APRIL 24, 1930

##### AFTERNOON

P. D. Maddin, Vice President of the Board, called the meeting to order at 2:30 P.M.

Bishop Hoyt M. Dobbs conducted a brief devotional of scripture reading and prayer.

The minutes of the morning session were read and approved.

##### REPORT ON CANDIDATES

Miss Esther Case presented the report from the Candidates Committee. The report was received and filed.

The Candidates Committee of the Board of Missions held

six meetings during the year, in which candidates were approved for recommendation to the Board of Missions.

The following, who were accepted, will not go to the field this year:

... Cora Mae Sloan—for personal reasons.

William Mervin Seymour—for personal reasons.

Lucius Milan Reeves—detained for one year for health reasons.

The following missionaries are recommended to the Board of Missions for acceptance and appointment to fields:

#### FOREIGN WORK

China: Robbie Lee Leggett, Sarah Glenn, R.N., Ursula Thompson, R.N.

Japan: Louis Cabe Shearer, John Edgar Stroud (and Mrs. Stroud), Althea May Cronk, Stella Marie Graves (pending approval by the Mission).

Korea: Gerald Corwin Spiedel (and Mrs. Spiedel), David Askew Weams (and Mrs. Weams), Eugene Walter Demaree, M.D. (and Mrs. Demaree), Susie Peach Foster, Ann Wallis, Annie Turner (contract).

Mexico: Ivan Cordell Dubois, Carl Devoe Stewart (and Mrs. Stewart).

Brazil: Aultie Pauline Burns, Ruth Dewey Anderson.

Cuba: Grace Goodwin, James Watts Gardner (and Mrs. Gardner).

Congo Belge: Eugene Hendricks Lovell (and Mrs. Lovell), Annimae White, Ethel Shuler Smith, Ruth Adelia O'Toole, R.N.

Poland (or Japan): Janadus Doane Stott (and Mrs. Stott), Foye Goodner Gibson (and Mrs. Gibson).

Home Work, Deaconesses: Selma Mae Pederson, Edith Webb, Hazel Shick, Obra May Rogers, Margaret Irene Hodkins, Esther Elvira Drinker, Grace McCracken, Janet C. Head, Martina Hyde.

W. G. CRAM, *Chairman*;

ESTHER CASE, *Secretary*.

#### FOREIGN WORK REPORT

Report No. 1 of the Foreign Work Committee was read by W. Erskine Williams. After discussion and additions, it was adopted as follows:

We, your Committee on Foreign Work, present the following report, subject by subject and item by item, and request that vote be taken on the items as written:

#### BELGIUM

1. We recommend that the Belgian Mission be given the status of an Annual Conference.

2. Concerning the resolution of the Belgian Mission in reference to the observance of the anniversary of William Tyndale's martyrdom, we recommend that the following resolution be presented to the General Conference:

*"Resolved, That the General Conference meeting in Dallas, Tex., is hereby requested to take suitable action to commemorate the anniversary of the martyrdom of William Tyndale at Vilvorde, Belgium, by authorizing the building of a suitable memorial church."*

#### POLAND

We recommend the change of name of the Polish-Danzig Mission to the Polish Mission.

#### CENTRAL BRAZIL

1. We recommend that the request from the missionaries in Brazil in reference to the Normal Department of Colegio Methodist, Ribeirao Preto, be referred to the Executive Committee of the Woman's Section of the mission with the request that it recommend action to the Central Brazil Conference to be passed by the Conference and returned to the Board of Missions for final action.

2. We recommend that after request from the Conference the Foreign Secretaries and the bishop prepare a schedule as to furloughs, to meet emergencies.

#### CHINA

The Ginling College Committee recommend that the same superannuate provision for missionaries on the staffs of the union institutions of the Board be made as for the other missionaries. We consider that this is our obligation and recommend that it be recognized.

#### CUBA

1. We recommend that the salary of married missionaries in Cuba be \$1,900 and for unmarried men and women \$1,000.

2. We recommend that more adequate training of women Christian workers as pastors' assistants and deaconesses be granted when finances are available for the purpose.

3. We recommend that the request that tuition for advanced study for missionaries in Cuba at the University of Havana, in order to comply with the standard set by the government for the principals of schools, be granted.

4. We recommend that the request from the Woman's Missionary

Council, that the foreign portion of the Week of Prayer Offering for 1930 be directed to Colegio Eliza Bowman, be approved.

#### JAPAN

1. We recommend that the request for increasing the medical allowance in Japan not be granted.

2. We recommend that the schedule for the readjustment of furnishings of the missionaries of the General Work of the Board of Missions, as requested by the missionaries in Japan, be approved.

3. We recommend the enlargement of the program of work in Japan, including the opening of a woman's evangelistic plant in each of the three districts and the employment of seven additional workers, as requested, be granted in accordance with the recommendation of the Woman's Missionary Council, as rapidly as funds become available.

4. We recommend nonconcurrence in the request of the Woman's Section to supplement the endowment raised by the Japan constituency for the Hiroshima Girls' School in order to secure recognition for the College Department. The Woman's Missionary Council recommends nonconcurrence owing to the understanding that the Board was to furnish the building and equipment and the endowment would be raised in Japan.

5. We recommend that the request of the Japan Missions, that it be permitted to build parsonages and churches with money borrowed on the field, to be repaid in annual appropriations from the Board, be referred to the secretaries and bishop in charge, with power to act.

6. Recommendation that the request for the change in the constitution of the Lambuth Training School for Christian Workers in Osaka be granted, so that Article IV of the constitution shall read: "There shall be a general committee composed of the president and heads of departments and two members of the faculty to be elected annually by the Board of Directors."

#### KOREA

1. We recommend the sale of one acre of land outside the city of Seoul, to the Methodist Episcopal Church, for \$2,000, and that, because this land was left to the Council by Mrs. J. P. Campbell, who founded Carolina Institute, this sum to be directed to that institution when it has a definite need for the same.

2. We recommend that the Woman's Section shall participate in the program for rural work in Korea by furnishing a missionary trained in social work.

#### MEXICO

1. We recommend that the request from Mexico, in reference to the sale of two of their hospitals and the enlargement of the third, together with their request in reference to changing the charter of the property holding body in Mexico, and all matters concerning the medical work, be referred to the Executive Committee of the Board of Missions with power to act.

2. We recommend that Lydia Patterson Institute and Effie Eddington Institute be transferred to the Home Departments of the Board of Missions, as requested.

#### AFRICA

1. We recommend that after request from the Mission in Africa, the Foreign Secretaries and the bishop prepare schedules as to furloughs, to meet emergencies.

2. We recommend that the proceeds from the sale of the Texas shall be applied by the secretaries and the bishop in charge for any necessary work in the Congo.

3. We recommend that the secretaries and the bishop in charge make a report to the American Mission to Lepers of the work being done and that the Board extend thanks to this body for their contributions for this work.

#### MISCELLANEOUS

1. We recommend that the request and recommendation from the Woman's Missionary Council concerning the Bennett-Gibson Lectureship, which is as follows, be granted:

"Whereas the Foreign Lectureship, known as the Bennett-Gibson Lectureship, for which the Council appropriated \$50,000, was loaned to McTyeire School, Shanghai, China, as a part of its building fund, on condition that an amount equal to the interest on \$50,000 at 5%, or \$2,500, would be included in the annual appropriation to China with the understanding that it be used for the lectureship; and whereas this item has been included each year in the appropriations, although the greater part of it has remained unused—we recommend:

That, when the unused annual appropriations, together with the accrued interest on this fund, shall have amounted to \$50,000, that appropriations be discontinued.

2. In accordance with recommendation by the Woman's Missionary Council, we recommend that the lapsed annuities and bequests in the Woman's Foreign Section, together with interest on same, be allowed to accumulate as a special fund, the object to which this fund shall be directed to be designated at a later date.

3. We recommend that the following words be added to the paragraph under "Superannuated and Disabled Missionaries, General Work," on page 37 of the Missionary Manual:

"When a retired missionary or any other dependent of the Board of Missions is engaged in remunerative employment, the Board of Missions shall use its discretion as to the amount allowed."

Respectfully submitted.

W. A. CANDLER, *Chairman*;

W. ERSKINE WILLIAMS, *Secretary*.

#### DR. W. M. DANNER SPEAKS

Dr. W. M. Danner, of New York City, General Secretary of the American Mission to Lepers, was introduced. The



courtesy of the floor was extended, and a forceful plea for this cause was made by Dr. Danner.

Bishop Beauchamp took the chair.

### HOME WORK REPORT

Report No. 1 of the Home Work Committee was read by Mrs. Nat G. Rollins. After discussion and additions, it was adopted, as follows:

Your Committee on Home Work submits the following report:

1. That the name of Sue Bennett School, London, Ky., be changed to Sue Bennett College.

2. That the Bethlehem House in Augusta, Ga., be named in honor of Mrs. Luke G. Johnson.

3. That the six weeks' summer school to be held at Scarritt College for rural lay leadership training be indorsed.

4. Concerning Brevard Institute, Brevard, N. C.:

(a) That definite plans be made to provide for children, who need rehabilitation, because of abnormal home conditions.

(b) That instruction be provided for a few students whose homes are still remote from school facilities.

(c) That definite Christian training distinctly different from that to be found in State schools be provided for those who desire to receive it.

(d) That the number permitted to enroll in the school shall not exceed the present dormitory capacity.

(e) That, with a view to vitalizing the life of the home, an opportunity school be provided for adults, who would be interested, and that provision be made for instruction that will meet the needs of the group.

(f) That a training school group for women and girls in industry be provided during the summer.

5. That the faculty of Vashti School, Thomasville, Ga., be increased in order to meet the needs of the girls who go there for training.

6. That the following be named as delegates to the Home Missions Congress to be held in Washington, D. C., December, 1930: Bishop Collins Denny, Bishop W. B. Beauchamp, Bishop W. F. McMurry, Bishop John M. Moore, Dr. W. G. Cram, Dr. E. H. Rawlings, Dr. Elmer T. Clark, Rev. G. E. Holley, Rev. John L. Ferguson, Mr. J. F. Rawls, Dr. J. W. Moore, Dr. F. S. Love, Dr. A. J. Cauthen, Rev. R. B. Burgess, Rev. J. E. Wolfe, Dr. A. F. Smith, Dr. John Paul Tyler, Dr. F. S. Onderdonk, Rev. W. B. Hubell, Mr. W. W. Jackson, Dr. E. C. Peters, Rev. W. E. Arnold, Rev. John S. Sharp, Rev. W. F. Dunkle, Rev. W. M. Alexander, Mrs. J. W. Downs, Mrs. Ina Davis Fulton, Mrs. T. J. Copeland, Miss Constance Rumbough, Mrs. J. W. Perry, Miss Emma Peppler, Mrs. J. N. McEachern, Mrs. W. A. Newell, Miss Louise Young, Mrs. Charles N. Clark, Mrs. F. F. Stephens, Mrs. J. E. McDonald, Miss Mae Sells, Miss Julia Lake Stephens, Mrs. C. C. Weaver,

Mrs. Homer Tatum, Mrs. B. W. Lipscomb, Mrs. J. W. Mills, Mrs. J. P. Harvill, Mrs. R. L. Kirkwood, Mrs. R. A. Walker, Mrs. H. R. Steele, Mrs. W. P. McDermott.

That the following be named as associate delegates: Mr. J. F. Shinn, Mr. M. A. Childers, Dr. A. C. Millar, Mr. F. A. Carter, Mr. G. L. Morelock, Dr. Lud H. Estes, Rev. James D. Hunter, Dr. J. L. Decell, Rev. R. G. Moore, Rev. Frank Singleton, Rev. J. W. Pearson, Rev. Clare Purcell, Mrs. L. A. Tynes, Miss Julia Durham, Mrs. A. M. Gates, Mrs. Beach Carré, Mrs. W. J. Piggott, Mrs. F. S. Parker, Miss Estelle Haskin, Mrs. H. A. Dunham, Miss Mary Ora Durham, Mrs. Nat G. Rollins, Mrs. Lee Britt, Mrs. Fred A. Lamb, Miss Esther Case, Miss Mabel Howell, Mrs. R. L. Hobdy.

7. That the Executive Committee of the Board of Missions be authorized to fill vacancies that may occur in this list of delegates.

8. Concerning Folsom Academy, Smithville, Okla.:

That the Board of Managers of Folsom Academy, Smithville, Okla., be constituted as follows: H. E. Kelso, M. L. Butler, J. R. Simpson, Forney Hutchinson, Johnson W. Bobb, G. C. Hardin, J. F. Simmons, John L. Abernathy, and J. W. Perry.

9. Concerning the Textile Industrial Institute, Spartanburg, S. C.:

That the Board of Managers for the Textile Industrial Institute, Spartanburg, S. C., be constituted as follows: J. W. Perry, H. K. Boyer, L. M. Thomas, E. E. Child, C. P. Hammond, H. N. Snyder, A. J. Cauthen, Will Stackhouse, and J. L. Ferguson.

10. Memorial to General Conference concerning Paine College, Augusta, Ga.:

Since the year 1933 will mark the fiftieth anniversary of the opening of Paine College at Augusta, Ga., an institution founded and maintained by the education of preachers, teachers, and Christian workers of the Colored Methodist Episcopal Church; and since it is necessary in order to enable the institution to do the work of a college to have an endowment of at least \$300,000; and since the college has practically no endowment—

We, the Board of Missions of the Methodist Episcopal Church, South, respectfully memorialize the General Conference of the Methodist Episcopal Church, South, to meet in Dallas, Tex., May 7, 1930, and to take such action as will authorize the celebration of the Jubilee Year of Paine College throughout the connection in an effort to secure \$300,000 for the endowment of the institution.

11. That the Secretary of the Board of Missions and the Secretaries of the Home Section of the Board be authorized to coöperate with Southern Methodist University, Dallas, Tex., in rural Church research to the extent of funds available for that purpose.

12. That the Week of Prayer Offering for 1930 be directed to Wolff Settlement, Tampa, Fla.

13. Concerning Latin District, Florida Conference:

That the General Conference be memorialized to detach the Latin

District from the Florida Conference and form it into a mission, or that it be attached to the Cuban Conference.

14. Concerning status of the Texas Mexican and Western Mexican Missions:

(a) That the Board of Missions memorialize the General Conference to organize the Texas Mexican Mission into an Annual Conference, to be known as the Texas Mexican Conference, which shall embrace all the work among Mexican people east of the Pecos River.

(b) That the Western Mexican Mission be made an Annual Conference, to be known as the Western Mexican Conference, which shall embrace the territory along the Mexican border between the Pecos River and the Pacific Ocean.

15. That the following be named General Evangelists of the Methodist Episcopal Church, South:

W. M. McIntosh (Evangelist Emeritus), Harry S. Allen, John B. Andrews, Luther B. Bridgers, Henry W. Bromley, O. H. Callis, D. L. Coale, Burke Culpepper, J. B. Culpepper, Sr., Albert C. Fisher, R. L. Flower, C. N. Guice, J. O. Hanes, R. J. Haskew, Sam Haynes, E. O. Hobbs, Jerry Jeter, Andrew Johnson, James B. Kendall, Gus A. Klein, Lovick P. Law, John A. May, F. P. McCall, Alonzo Monk, Jr., Allen W. Moore, J. Ed Morgan, H. C. Morrison, Frank M. Neal, W. Hardy Neal, John M. Neal, John C. Patty, T. W. Preston, Thurston B. Price, Thomas Priddy, James M. Smith, W. C. Swope, Mark N. Terrell, W. E. Thomas, George Tucker, Charles F. Weigle.

COLLINS DENNY, *Chairman*;

MRS. NAT G. ROLLINS, *Secretary*.

### APPOINTMENT OF DEACONESSSES

Report No. 2 concerning appointments of Deaconesses was presented and ordered read at the evening session. The report was as follows:

#### SUBCOMMITTEE ON DEACONESS WORK

1. We recommend that furlough be granted to: Deaconess Annie Price, Deaconess Muriel Bell, Deaconess Esther Boggs, Deaconess Berta Ellison, Deaconess Nellie Howard, Deaconess Ura Leveridge, Deaconess Susie Mitchell, Deaconess Mamie Robinson, Deaconess Lois Tinsley, Deaconess Emma Vogel, Deaconess Sarah Lowder.

2. We recommend for continued leave of absence: Deaconess Bess Eaton (family), Deaconess Jessie Drew Gill (health), Deaconess Gaye Hoke (family), Deaconess Mary Hasler (health), Deaconess Ida J. Moore (health), Deaconess Daisy Ritter (health), Deaconess Emma Wall (family).

3. We recommend leave of absence be granted: Deaconess Rachel Cantrell (study), Deaconess Edith Ader (study), Deaconess Alice McLarty (personal), Deaconess Mabel Clark (health).

4. We recommend for transfer: Deaconess Grace McCracken to

General Work; Deaconess Mattie Lou Neal to Foreign Department, Woman's Section.

5. We recommend for release: Deaconess Alice Scheider (personal), Deaconess Mary Stokes (personal).

6. We recommend for retirement: Deaconess Bessie Allen, Deaconess Jennie Ducker, Deaconess Mrs. Laura M. White, Deaconess Minnie Davis.

7. We recommend the following be continued in retired relationship: Mrs. Julia Acton, Mrs. Mary B. Alexander, Miss Elizabeth Davis, Mrs. J. C. Field, Miss Sue T. Ford, Miss Alatheia Graham, Miss Laura Harris, Miss Mabel Kennedy, Miss Frances Mann, Miss Selina Monohan, Miss Lillian Parker, Miss Mattie Wright.

8. We recommend Deaconess Edith Leighty and Deaconess Ruby Berkley be given short-term specialized training in boys' work, Deaconess Blanche White short-term specialized training in case work, and Deaconess Rachel Cantrell a year specialized training in music, expense to be met from the MacDonell Jubilee Fund.

9. We recommend the appointment of Deaconess Mabel Anderson be deferred pending a personal consultation between the Administrative Secretary and Miss Anderson.

10. We recommend the following appointments:

#### APPOINTMENTS OF HOME WORKERS, 1930-31

##### *Alabama*

Ensley Community House, 1404 Avenue H, Ensley, Ala.: Head Resident, Deaconess Dorothy Crim; Girls' Director, Deaconess Alaska Terry; Boys' Director, Deaconess Myrta Davis.

Bethlehem House, 2700 Avenue D, Birmingham, Ala.: Head Resident, Mrs. J. R. White, employed.

Eva Comer Home, 1730 Eighth Avenue, Birmingham, Ala.: Head Resident, Deaconess Kate Walker.

Wesley Community House, Montgomery, Ala.: Head Resident, Deaconess Bessie Bunn.

Dumas Wesley House, Mobile, Ala.: Head Resident, Deaconess Gertrude Grizzard.

Community House, Decatur, Ala.: Director, Miss Lucy Bell, employed.

Camden, Ala.: Rural Worker, Cubans, Deaconess Olva May Rogers.

##### *Arizona*

Southern Methodist Hospital, Tucson, Ariz.: Religious Worker, Deaconess Lexie Vivian.

Phoenix, Central Church, Phoenix, Ariz.: Church Visitor, Deaconess Ida M. Stevens; Church Worker, Mrs. M. E. Mackey, employed.

##### *Arkansas*

Helena District: Rural Worker, Deaconess Jessie Mae Byers.

Camden District: Rural Worker, Deaconess Willie May Porter.

*California*

Homer Toberman Mission, 2017 Violet Street, Los Angeles, Calif.; Head Resident, Deaconess Margaret Ragland; Community Visitor, Miss Juarez, employed; Nurse, Miss Annie Kate Marsh, employed; Girls' Director, Deaconess Hazel Shick.

Wesley House, 7 Elgin Park, San Francisco, Calif.: Head Resident, Miss Elizabeth Olmstead, employed; Girls' Director, Deaconess Clara Hodgson.

Mary Elizabeth Inn, 1040 Bush Street, San Francisco, Calif.: Head Resident, Deaconess Ethel Jackson; Evangelistic Worker, Deaconess Glen Moore.

*Colorado*

First Methodist Episcopal Church, South, Walsenburg, Colo.: Church Worker, Deaconess Mollie Womack.

*Florida*

Wolff Settlement, 2309 Sixteenth Street, Tampa, Fla.: Head Resident, Deaconess Bertha Cox; Girls' Director, Deaconess Elma Morgan; Evangelistic Worker, Deaconess Ruth Diaz; Kindergartner, Deaconess Martha Lewis; Friendly Visitor and Housekeeper, Mrs. Carrie Bond, employed.

Rosa Valdez Settlement, 1802 North Albany Street, West Tampa, Fla.: Head Resident, Deaconess Bess Sargent; Kindergartner, Deaconess Emma Burris; Girls' Director, Deaconess Edith Webb.

Wesley Community House, 1106 Varela Street, Key West, Fla.: Head Resident, Deaconess Lottie Green; Sunday School Worker, Miss Helen Porter, employed.

*Georgia*

Wesley House, 342 Richardson Street, S. W., Atlanta, Ga.: Head Resident, Deaconess Janet Head; Club Director, Deaconess Mary Lou Barnwell; Kindergartner, Deaconess Selma Pederson.

Paine Annex, Augusta, Ga.: Dean of Women, Deaconess Ruth Bartholomew; Teacher of Music, Miss Aubrey I. Walton, employed.

Cotton Mill Worker (Church), 3205 First Avenue, Columbus, Ga.; Church Worker, Deaconess Connie Fagan; Children's Director, Mrs. Rosalie Rosser, employed.

Bethlehem House, Augusta, Ga.: Head Resident, Miss Thelma Stevens, employed; Girls' Director, Allie W. Long, employed; Club Worker, Miss Dorothy Weber, employed.

North Georgia Rural Work: Rural Worker, Miss Bert Winter, employed.

Vashti School, Thomasville, Ga.: Superintendent, Miss Charlotte Dye, employed; Secretary and Bookkeeper, Deaconess Martha Robinson; Teacher of Music, Deaconess Maybeth Sykes; Teachers, Deaconess Florence Whiteside and Deaconess Eula McCoy; Matron of Little



Girls' Cottage, Deaconess Emily Dorsey; Teacher, Miss Mary Miller, employed.

*Kentucky*

Sue Bennett School, London, Ky.: Superintendent, K. C. East; Teachers; Deaconess Ola Lee Barnett, Deaconess Dorothy Hillard, Miss Genevieve Jefferson, employed, Miss Nora Mullins, employed.

Coöperative Home, 405 Walnut Street, Lexington, Ky.: Head Resident, Deaconess Maria Elliott.

Wesley Community House, 805 East Washington Avenue, Louisville, Ky.: Head Resident, Deaconess Ellen Gainey; Girls' Director, Deaconess Elizabeth Russell.

First Methodist Episcopal Church, South, Somerset, Ky.: Church Worker, Deaconess Emily Oldmstead.

District Rural Work, Louisville Conference: Rural Worker, Deaconess Mae Sells (Grider); Rural Worker, Deaconess Brooksie Davenport (Monticello).

Jenkins, Ky.: Industrial, Deaconess Pattie Allen.

*Louisiana*

St. Mark's Hall, 1130 North Rampart, New Orleans, La.: Head Resident, Deaconess Nettie Stroup; Girls' Director, Miss Helen Shriner, employed; Evangelistic Worker, Deaconess Maggie Marshall; Nurse, Deaconess Wortley Moorman; Boys' Director, Deaconess Lillian Addison.

MacDonell Mission School, Box 338, Houma, La.: Superintendent, Deaconess Ella K. Hooper; Nurse, Deaconess Hazel Bulifant; Teacher, Deaconess Lillie Hendricks.

District Rural Work, Louisiana Conference: Rural Worker, Deaconess Ora Hooper.

First Methodist Episcopal Church, South, Shreveport, La.: Church Worker, Deaconess Grace Gatewood.

Coöperative Home, 412 Fannin Street, Shreveport, La.: Head Resident, Deaconess Mary Nichols.

Wilkins Avenue Church, 1504 Hollins Street, Baltimore, Md.: Social Worker, Deaconess Wilhelmina Wahlroos.

*Mississippi*

Wesley House, 1333 Each Beach Street, Biloxi, Miss.: Head Resident, Deaconess Ruth Heflin; Club Director, Deaconess Helen Reeves; Boys' Director, Deaconess Edith Leithty; Day Nursery, Miss Marianna Wade, employed.

Moore Community House, 932 Davis Street, Biloxi, Miss.: Head Resident, Deaconess Sallie Ellis; Club Director, Miss Kate Herndon, employed.

North Mississippi Rural: Rural Worker, Deaconess Dora Hoover.

Aberdeen District: Rural Worker, Deaconess Ethel Cunningham.

Central Methodist Episcopal Church, South, Meridian, Miss.:



Wesley Community House, 1520 Eighth Avenue, Meridian, Miss.: Head Resident, Deaconess Annie Trawick; Club Director, Deaconess Rosalie Riffin.

Pascagoula, Miss.: Worker, Deaconess Minnie Lee Eidson.

#### *Missouri*

Wesley Community House, 200 Cherokee Street, St. Joseph, Mo.: Head Resident, Deaconess Florence Blackwell; Kindergartner, Deaconess Verdie Anderson.

Spofford Home, 2454 The Pasco, Kansas City, Mo.: Head Resident, Deaconess Emma Burton; Assistant, Deaconess Blanche White.

Institutional Church, 702 Admiral Boulevard, Kansas City, Mo.: Head Resident, Deaconess Elizabeth Taylor; Young People's Director, Deaconess Dorothy Dodd; Boys' Director, Deaconess Ola Lee Gilbert; Children's Director, Deaconess Martina Hyde.

East Bottoms, 702 Admiral Boulevard, Kansas City, Mo.: Social Service Worker, Deaconess Margaret Hodkins.

Kingdom House, 1106 Hickory Street, St. Louis, Mo.: Head Resident, Deaconess Annie Alford; Girls' Director, Deaconess Pearle Edwards.

Centenary Church, 1611 Pine Street, St. Louis, Mo.: Church Worker, Deaconess Louise H. Smith, Deaconess Ruth Carryer.

Hendrix Hall, Columbia, Mo.: Director, Mrs. Adella Anderson, employed; Business Manager, Mrs. C. E. Alford, employed.

#### *North Carolina*

Brevard Institute, Brevard, N. C.: Superintendent, J. F. Winton; Teachers, Deaconess Frances Denton, Deaconess Jane Wilkinson, Deaconess Margaret Van Lahr, Deaconess Lena Long.

Duncan Memorial Church, Charlotte, N. C.: Church Worker, Deaconess Lillie Wood.

Social Community Work (Negro), Winston-Salem, N. C.: Social Worker, Miss Marion Brincefield, employed.

Edenton Street Methodist Episcopal Church, South, Raleigh, N. C.: Director of Religious Education, Deaconess Mamie Chandler.

#### *Oklahoma*

Wesley House, 1112 South Walker Street, Oklahoma City, Okla.: Head Resident, Deaconess Moselle Eubanks; Club Director, Deaconess Inez Martin.

Oklahoma State College for Teachers, Durant, Okla.: Teacher of Bible, Deaconess Lena Noll.

Agnes Moore Hall, Norman, Okla.: Manager and Director, Mrs. T. J. Holman, employed.

Settlement Work, Pieher, Okla.: Worker, Deaconess Adeline Peoples.

*South Carolina*

Wesley House, 1310 Huger Street, Columbia, S. C.: Head Resident, Deaconess Constance Palmore.

Wesley House, Orangeburg, S. C.: Head Resident, Deaconess Athalia Baker.

*Tennessee*

Wesley House, 129 Wharf Avenue, Nashville, Tenn.: Head Resident, Deaconess Lora Long; Girls' Director, Deaconess Lora Lee Pederson; Kindergartner, Deaconess May Coburn, Deaconess Una Smith.

Scarritt College, Nashville, Tenn.: Student Counselor, Deaconess Mary O. Durham.

Centenary Institute, 614½ Monroe Avenue, Nashville, Tenn.: Head Resident, Deaconess Katharine Arnold; Kindergartner, Deaconess Birdie Reynolds; Girls' Director, Deaconess Sophie Kuntz.

Bethlehem Center, 314 Fifteenth Avenue, North, Nashville, Tenn.: Director, Deaconess Margaret Young; Girls' Director, Deaconess Annie Rogers; Kindergartner.

Wesley House, 1505 Polk Street, Chattanooga, Tenn.: Head Resident, Deaconess Selden Bryan.

Wesley House, Knoxville, Tenn.: Deaconess Mrs. Mary E. Freeman.

Ward-Belmont, Nashville, Tenn.: Teacher of Bible, D. Oscie Sanders.

Centenary Methodist Episcopal Church, Chattanooga, Tenn.: Church Worker, Deaconess Dorothea Reid.

Wesley House, 552 North Fifth Street, Memphis, Tenn.: Head Resident, Deaconess Jennie Congleton; Girls' and Boys' Worker, Deaconess Sarah Kee.

Holston Orphanage, Greeneville, Tenn.: Deaconess Belle Hennen.

Wesley House, Murfreesboro, Tenn.: Head Resident, Miss Maggie Cox, employed, Miss Fannie Cox, employed.

Bethlehem House, Chattanooga, Tenn.: Head Resident, Deaconess Frances Howard.

Kingsport, Tenn.: Industrial Worker, Deaconess Willia Duncan.

Elizabethton, Tenn.: Industrial Worker, Deaconess Helen Gardner.

*Texas*

Mexican Work, 2502 Highland Street, Dallas, Tex.: Head Resident, Miss Lula Bell, employed; Club Director, Deaconess Grace Thatcher.

Virginia Johnson Home, 901 South Madison, Dallas, Tex.: Superintendent, Miss Mary L. Freeman, employed; Nurse, Miss Alma Pitts, employed; Teachers, Deaconess Susie Teel, Miss Bess McLain, employed, Deaconess Iva Lou Matkin.

Wesley House, 2131 North Commerce Street, Fort Worth, Tex.: Head Resident, Deaconess Ella Bowden; Club Worker, Miss Bertha Hogg, employed; Kindergartner, Miss Laura Stillwell, employed.

Rebecca Sparks Inn, 1118 Franklin Street, Waco, Tex.: Head Resident, Deaconess Maude Fail.

Wesley House, Lyra, Tex.: Head Resident, Deaconess Rhoda Dragoon.

Wesley House, 150 Colima Street, San Antonio, Tex.: Head Resident, Deaconess Rena Murphy; Girls' Director, Miss Mary Riddle, employed; Kindergartner, Deaconess Lila May Campbell; Boys' Worker, Deaconess Ruby Berkley.

Coöperative Home, 1111 McKee Street, Houston, Tex.: Head Resident, Deaconess Addie Greely, Deaconess Esther Drinker.

Mexican Work, Houston, Tex.: Head Resident, Deaconess Eugenia Smith; Kindergartner, Deaconess Sue Herrick.

Denver Heights Church, San Antonio, Tex.: Pastor's Assistant, Deaconess Willena Henry.

Holding Institute, Laredo, Tex.: Superintendent, Deaconess Carmen Blessing; Teachers, Deaconess Mary Clendinning, Deaconess Alice Riley, Miss Grace Talbot, employed.

Mexican Work, San Marcos, Tex.: Deaconess Mattie Cunningham.

Immigrant Port Work, Galveston, Tex.: Port Missionary, Rev. J. E. Reifschneider, employed.

Kirby Hall, Austin, Tex.: Director, Mrs. J. W. Robbins, employed; Business Manager, Mrs. C. F. Yeager, employed.

College of Industrial Arts, Denton, Tex.: Bible Teacher, Mrs. McQueen Weir, employed.

Calidonia District (Rural), Timpson, Tex.: Rural Worker, Deaconess Martha Stewart.

Smith-Carroll Hall, Denton, Tex.: Director and Business Manager, Mrs. Belle Standiforth, employed.

Japanese and French Colony, Terry, Tex.: Worker, Miss Virginia Hicks.

Valley Institute, Pharr, Tex.: Superintendent, Miss Georgia Swanson.

Texas School of Technology, Lubbock, Tex.: Teacher of Bible, Miss Mary De Bardeleben, employed.

Community Center, 515 South Kansas Street, El Paso, Tex.: Head Resident, Deaconess Josephine Berglund; Girls' Director, Deaconess Carrie Porter; Kindergartner, Deaconess Nell McClain, Deaconess Annie Reil.

### *Virginia*

Wilson Inn, 2700 East Broad Street, Richmond, Va.: Head Resident, Deaconess Mary Daniel.

Belmont Church, Roanoke, Va.: Church Worker, Deaconess Mary Osborne.

Wesley House, 626 Upper Street, Danville, Va.: Head Resident, Deaconess Mary Lou Bond; Club Director, Deaconess Lula Kagey.

State Teachers' College, Williamsburg, Va.: Teacher of Bible, Deaconess Zoe Anna Davis.

Hopewell, Va.: Industrial, Deaconess Grace Driver.

*West Virginia*

Coal Fields, Bluefield District, Holston Conference: Deaconess, Cornelia Godbey; Miss Hyda Heard, employed, Deaconess Catherine Parham, Deaconess Evelyn Waddell, Deaconess Cora Lee Glenn; Miss Johnsie Hobson, employed; Mrs. Tommie Z. Moore, employed; Miss Emma B. Johnson, employed.

Western Virginia Conference, Coal Fields: Deaconess Fannie Bame, Miss Mary Ogden, employed.

MRS. LEE BRITT, *Chairman*;

MRS. FRED A. LAMB, *Secretary*.

**BERKELEY CHURCH PROPERTY**

**Report No. 3** was explained and adopted without reading:

Your Home Work Committee recommends the adoption by the Board of Missions of the following resolution:

COLLINS DENNY, *Chairman*;

MRS. NAT G. ROLLINS, *Secretary*.

Whereas at a meeting of the Board of Missions of the Methodist Episcopal Church, South, held at its place of business in the city of Nashville, County of Davidson, State of Tennessee, on the 7th day of May, 1929, the following resolution was duly adopted:

*"Resolved*, That the note held against the trustees of the University Church, Berkeley, Calif., be cancelled and that the Board of Missions be instructed to deed this property to the Board of Trustees of the Berkeley Church, retaining a refunding bond sufficiently to protect the funds invested in this property by the Board of Missions and the Board of Church Extension."

And whereas the refunding bond sufficient to protect the funds of the Board of Missions and the Board of Church Extension invested in the property of the Berkeley Church has been duly executed by the trustees of the Berkeley Church, pursuant to resolution of the Quarterly Conference of said Church duly adopted;

*Now, therefore, be it resolved*, That the President and General Secretary of the Board of Missions of the Methodist Episcopal Church, South, be and they are hereby authorized and directed to cancel the note held against the trustees of Epworth University Church of the Methodist Episcopal Church, South, Berkeley, Calif., referred to in the foregoing resolution, and to execute and deliver to William H. Waste, W. B. Herms, L. W. Jefferson, A. H. Moore, G. C. Pettygrove, Harry Preiss, W. J. Eardley, J. E. Pemberton, and Robert R. Porter, as trustees of Epworth University Church, Berkeley charge, Pacific Annual Conference, the following described property: All that certain lot, piece or parcel of land situate, lying and being in the city of Berkeley, County of Alameda, State of California, described as follows: Commencing at a point on the southerly side of Durant Avenue, distant thereon 150 feet easterly from the intersection thereof with the eastern line of Telegraph Avenue, and running thence east-

erly along said southern line of Durant Avenue 100 feet; thence southerly and parallel with the eastern line of Telegraph Avenue 130 feet; thence westerly and parallel with the southern line of Durant Avenue 100 feet; and thence northerly and parallel with the said eastern line of Telegraph Avenue 130 feet to the point of beginning: Being a portion of Lot 2 in Block 10 of the "Property of College Homestead Assn.," as per map of said tract on file in the County Recorder's Office of the said County of Alameda. And to do and perform all things necessary to carry out the full intent and spirit of the resolution of May 7, 1929.

#### MINUTES OF THE COMMISSION ON NATIONALISM

Dr. F. S. Parker submitted the Minutes of the Fourth Annual meeting of Central Committee of Commission on Nationalism. The Commission reports direct to the General Conference, but the minutes were received and ordered spread on the records of the Board.

The Fourth Annual Meeting of the Central Committee of the Commission on Nationalism of the Methodist Episcopal Church, South, was held in the Committee Room of the Doctors' Building, Nashville, Tenn., April 21, 1930.

The Chairman, Bishop W. B. Beauchamp, called the meeting to order at 9 A.M. and presided throughout the meeting.

Bishop Ainsworth led in the opening prayer.

Owing to the lamented passing of Mrs. Luke Johnson, late Secretary, the Chairman advised the election of a Secretary. Fitzgerald S. Parker was chosen.

The following members were present:

Mrs. F. F. Stephens, W. B. Beauchamp, W. Erskine Williams, W. N. Ainsworth, Mrs. T. J. Copeland, O. E. Goddard, Nathan Newby, A. M. Childers, L. M. Thomas, F. S. Parker, Mrs. C. W. Nichols, Mrs. J. W. Piggott, Mrs. J. W. Downs, P. D. Maddin, J. W. Perry.

The Chairman spoke upon the work of the Commission and its present status.

As copies of the Minutes of the preceding session had been sent to members, they were approved without reading.

On motion by F. S. Parker a Committee, consisting of F. S. Parker, Mrs. F. F. Stephens, and L. M. Thomas, was



appointed to make suitable memorial report on Mrs. Johnson at the afternoon meeting.

It was moved by Nathan Newby that the members of the Committee on Deaconess, now in session, be invited to sit with the Commission. The motion prevailed.

A paper prepared by the subcommittee as a basis for the Report to the General Conference was presented and, on request, read, section by section, by Judge Williams.

On motion of W. G. Cram, it was ordered that the names of the Field Committees and the Central Committee be incorporated in the Report of the Subcommittee.

The following is a complete exhibit of the organization of the Commission in America and on the several fields:

#### CENTRAL COMMITTEE

*Commission on Nationalism, M. E. Church, South*

W. B. Beauchamp, Chairman; W. J. Young, Vice Chairman; Mrs. Luke Johnson, late Secretary.

#### SUBCOMMITTEES

CUBA: W. A. Candler, Chairman; Miss Esther Case, Secretary; O. E. Goddard, F. S. Love, W. J. Young.

ORIENT: W. N. Ainsworth, Chairman; Mrs. Luke Johnson, Secretary; W. G. Cram, W. Erskine Williams, John S. Candler.

EUROPE: U. V. W. Darlington, Chairman; Lavens M. Thomas, Secretary; Mrs. F. F. Stephens, Nathan Newby, P. D. Maddin.

SOUTH AMERICA: James Cannon, Jr., Chairman; W. J. Young, Secretary; O. E. Goddard, F. S. Love, Mrs. C. W. Nichols.

MEXICO: W. B. Beauchamp, Chairman; F. S. Parker, Secretary; Miss Esther Case, Mrs. J. W. Downs, M. A. Childers.

UNITED STATES (the Church at Home): W. G. Cram, Chairman; J. W. Perry, Secretary; Mrs. W. J. Piggott, Mrs. T. J. Copeland, J. G. Snelling.

#### FIELD COMMITTEES

AFRICA: Rev. William DeRuiter, Chairman; J. G. Barden; Mrs. C. T. Schaedel, Charlie Kimbulu, Andern Lunnumbi. Addresses: Kabinda, Lomami District, Congo Belge, Wembo Nyami, Africa.

CHINA: Dr. J. W. Cline, Rev. S. R. Anderson, Miss Mary Culler White, Miss Sallie Lou McKinnon, Rev. Z. T. Kiaung, Rev. Tsz Vi-Yui, Mr. Sun Yun-yoen, Mr. Sz Siang-tse, Mrs. Tsiang Zah Z-Nyoh. Addresses: 10 Young Allen Court, Shanghai, China.

BRAZIL—*Brazil Conference*: J. A. Guerra, Juiz de Fora, Minas, Brazil; J. L. Bicker, Rua S. Salvador, 48 Rio de Janeiro, Brazil; Cesar Dacorso, Filho, Bello Horizonte, Minas, Brazil; P. E. Byers, Rua Pay-



sandu, 155, Rio de Janeiro, Brazil; Jalmar Bowden, Granbery, Juiz de Fora, Brazil.

*Central Brazil Conference:* Guaracy Silveira, Piracicaba, E. de S. Paulo, Brazil; W. B. Lee, Rua de Liberdade, 123 E. de S. Paulo, Brazil; Elias Scobar Junior, Rua de Liberdade, 117 E. de S. Paulo, Brazil; Oswaldo da Silva, Riberao Preto, E. de S. Paulo, Brazil; S. A. Belcher, Rua Salles Oliveria, 139 Campinas, E. de S. Paulo, Brazil.

*South Brazil Conference:* J. I. Cerilhanes, Vurz Alta, R. G. do Sul, Brazil; A. M. Ungerretti, Alehrete, R. G. do Sul, Brazil; G. D. Parker, Santa Anna do Liveramento, R. G. do Sul, Brazil; J. W. Daniel, Rua Jeronymo Coelho, 394, Porto Alegre, Brazil; Eduardo Vargas, Alegrete, R. G. do Sul, Brazil

CUBA: Dr. Luis Alonzo, Industria 82, Havana, Cuba; Miss Frances Moling, Colegio Eliza Bowman, Cienfuegos, Cuba; Rev. S. A. Neblett, Calzada O. Num. 27, Cardenas, Cuba; Ignacio Gonzales, Santiago, Cuba; O. K. Hopkins, Apartado 34, Cienfuegos, Cuba.

EUROPE—*Belgium:* George W. Twynham, 5 Rue du Champ-de-Mars, Brussels, Belgium; M. Symays, 4 Avenue Belleur, Boitsfort, Brussels, Belgium; Rev. K. Blommaert, 75 Rue de quatre Vents, Brussels, Belgium.

*Czechoslovakia:* J. P. Bartak, Husova tr. Plzen, Czechoslovakia; Jan Kotono, Kadauaka 77, Prague-Vrsovice, Czechoslovakia; Vaclaz Hunaty, pana Guta, Marianski Hooy, Moravska, Ostrava, Czechoslovakia.

*Poland:* Rev. F. C. Woodard, Mokotowska 12, Warsaw, Poland; Rev. C. P. Warfield, Mokotowska 12, Warsaw, Poland; Rev. W. Dropiowski, Mokotowska 12, Warsaw, Poland.

MEXICO: F. S. Onderdonk, Chairman, San Antonio, Tex.; J. S. Pascoe, Secretary, Monterey, Mexico; C. C. Cota, Los Angeles, Calif.; Jose Espino, El Paso, Tex.; E. Guerra, Dallas, Tex.; J. M. Vasquez, San Antonio, Tex.; L. B. Newbrery, Chihuahua, Mexico; Benjamin Fernandez, Yonde, Mexico; Jose de las Fuente, Montemorelos, Mexico.

KOREA: J. L. Gerdine, 421 West Avenue, El Dorado, Ark.; L. P. Anderson, M. B. Stokes, Miss Laura Edwards, Koo Chai Ok, Lim Doo Wha, Kim Mary; Kim Kei Tai; T. H. Yun.

Discussion of that part of the report relating to Brazil was taken up.

It was moved by Nathan Newby that the recommendations concerning Brazil be redrafted in the light of the discussion for presentation at the afternoon session. The motion prevailed.

W. N. Ainsworth moved that the Recommendations for Brazil be so amended as to provide for the setting up of a "Methodist Church in Brazil," with such a degree of or-

ganic relation to the Methodist Episcopal Church, South, as the Joint Commission may determine. The motion prevailed.

On motion of W. G. Cram, Nathan Newby was added to the subcommittee in place of W. J. Young; and Mrs. F. F. Stephens, L. M. Thomas, and A. M. Childers were added to the subcommittee.

The Recommendations concerning Korea were taken up.

Bishop Ainsworth directed attention to the inconsistency in the request of the Korea Methodist Conferences for organic relations of both the Methodist Episcopal Churches in America with the united Methodist Church of Korea.

Nathan Newby moved that the Recommendations for Korea be approved. The motion prevailed.

W. N. Ainsworth moved that the subcommittee bring in a special resolution at the afternoon session, authorizing the Commission to go as far as possible in providing for the establishment of the independence of the Korea Methodist Church, somewhat after the model of the Methodist Church of Japan. The motion prevailed.

It was moved also that the subcommittee draft a statement reflecting our discussion with reference to constitutional limitations as referring to all fields under discussion. The motion prevailed.

The discussion of the section on Mexico was taken up.

A. M. Childers directed attention to the absence from the paper of the Constitution that had been worked out by the Subcommittee on Mexico.

The Constitution for the United Church in Mexico, entitled "Proposed Plan of Union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in Mexico," was read.

A motion was made by L. M. Thomas that the Constitution be adopted for presentation to the General Conference.

It was moved by Nathan Newby that the matter of the proposed Constitution be referred to the Subcommittee, and that the Subcommittee bring in a report dealing with the general policy in relation to all fields under consideration.

W. N. Ainsworth moved, as a substitute for all before the Commission, that we adopt the Recommendations on Mexico, with the request that the paper on Constitution be inserted in its proper place in the document, and that the Commission be instructed to give proper consideration to the paper and to the Recommendations. The substitute prevailed. (For Constitution see Report of the Subcommittee.)

The section on China was taken up.

Dr. Cram spoke on the existing Central Council of the China Conference, and of the desirableness of continuing it.

Bishop Ainsworth spoke upon the spirit of Nationalism in China. Dr. Cram followed with remarks on the same subject.

W. Erskine Williams moved the adoption of the Recommendations on China.

On motion of L. M. Thomas, the Commission adjourned to reconvene at 3 P.M.

A motion was made by W. N. Ainsworth on the Recommendations for China.

#### AFTERNOON SESSION

The Commission reconvened according to adjournment at 3 P.M., Bishop Beauchamp in the chair.

The opening prayer was led by Nathan Newby.

The reading of the Minutes of the morning session was dispensed with. It was directed that copies of the Minutes be sent out to the members.

Instead of a motion by him that was pending on adjournment, Bishop Ainsworth, by permission, substituted the following paper:

We have had before us the following paper from the Field Committee on Nationalism in China.

The conditions in China seem to call for a somewhat different form of organization from that which is being sought for many other mission fields of the Church. We would recommend:

1. The approval by the General Conference of the Central Council that has been tentatively operating in our China Mission, and the authorization of such an administrative body in other mission fields where its organization is approved by the Board of Missions.

2. Provision by the General Conference for a continuous superintendency on the fields; and that this matter be referred to the Committee on Episcopacy of the General Conference for the formulation of a plan for effecting this measure.

If the above recommendation should not be approved by the General Conference, we recommend that the commissioners who shall be appointed by the General Conference to serve on the joint commission for Church union in Korea shall be authorized to present to the China Annual Conference and to the Central Council in China the alternative of the creation of an autonomous Church in China. Should the Annual Conference in China and the Central Council concurring approve the formation of an autonomous Church in China, the Commissioners appoint to serve as the representatives of the Methodist Episcopal Church, South, on the Joint Commission on Church union in Korea shall hereby be authorized to meet with a like Commission of five to be elected by the China Mission Conference which Joint Commission shall be known as the Joint Commission on Autonomous Church in China and shall be authorized to formulate a plan for an autonomous Church in China, to call a Conference to carry out the plans agreed upon and to perform such other acts as may be necessary in the organization of an autonomous Methodist Church in China.

The paper offered by Bishop Ainsworth was adopted.

It was moved that the third, fourth, and fifth Recommendations in the Report on China be added to Bishop Ainsworth's paper and adopted. The motion prevailed. (See Report, pages 14 and 15.)

It was moved by W. N. Ainsworth that the Secretaries of the Board of Missions be instructed to prepare a general provision for a law for the Central Council on a mission field. The motion prevailed.

The section of the Report on Cuba, Africa, and Europe was taken up.

The section was adopted.

The Recommendations for Mexico were resumed.

As relevant to the discussion the following recommendations were presented by the Subcommittee:

We recommend, first, that the setting-up Commissions on the several fields be instructed to have care against the violation of Constitutional limitations of the Methodist Episcopal Church, South. And we recommend, second, that while giving due care to the instructions contained in the recommendations, especially endeavoring to carry out their spirit, they use whatever discretion may be required (within Constitutional limitations) for setting up of autonomous Churches in the several mission fields.

L. M. Thomas moved that the Recommendations for Mexico be approved.

A. M. Childers moved the following amendments to the Recommendations:

1. Rewrite the second recommendation as follows:

That we request the General Conference to provide for the appointment of a setting-up Commission of five to meet with a like Commission of the General Conference of the Methodist Episcopal Church and with a similar Commission from each of the two Annual Conferences in Mexico, which Joint Commission shall be authorized to establish an autonomous Church in Mexico and to perform such other acts as may be necessary in the organization of the Methodist Church in Mexico.

2. Omit recommendation third.

Both amendments were adopted.

Nathan Newby moved to amend the Recommendations by substituting for the provision in No. 2 that the Constitution prepared by the Subcommittee on Mexico be used as a *basis* for the organization of a United Church Mexico, that it be submitted to the Commission for information.

W. N. Ainsworth moved as a substitute for the amendment the following: We herewith present the following recommendations, the work of representative leaders of our two Methodisms, as a general basis of the union, it being understood that the Joint Commission shall have authority to revise the same as the needs of the field may appear.

The substitute was accepted by Judge Newby and adopted.

According to previous action, the Constitution is to be found written into the report.

The motion of L. M. Thomas was revived and the whole section on Mexico was adopted as amended.

The Secretary was instructed to print the Report of the Commission for the use of the General Conference.

A committee from the Subcommittee, composed of Mrs. Stephens, Dr. Parker, Bishop Beauchamp, and Dr. Cram, was raised to edit the Report.

It was moved by A. M. Childers that the Subcommittee collect all papers and reports that have come to the office relating to Mexico and include them with the Report for



submission to the General Conference. The motion prevailed.

The Report on Brazil was submitted, as amended by the Subcommittee, by the insertion of the words: "And shall enjoy the same rights and privileges as the bishops of the Methodist Episcopal Church, South." And by substituting the word Methodist for "autonomous," and "governing body" for "conference," making the whole section read:

First. That the General Conference provide for the appointment of a Commission to be composed of five members, to be known as the Commission on the Methodist Church in Brazil, and that this Commission be authorized to proceed to Brazil to confer with a like Commission composed of fifteen members, five each to be elected from the three Annual Conferences in Brazil.

Second. That this Joint Commission shall be empowered to set up the Methodist Church in Brazil.

Third. That this Joint Commission shall be instructed in preparing the basis for the Methodist Church to provide for a continued relationship between the Methodist Church in Brazil and the Methodist Episcopal Church, South, in the United States.

Fourth. That they shall call a meeting of the governing body, and when this body is legally constituted and in session it shall proceed to elect a bishop and the other officers of the Methodist Church as called for in the plan which has been prepared by the Commission.

Fifth. That the Commission be authorized to draw on the General Conference expense fund for the expenses incurred.

The Report of the Sub-Committee, as amended, was adopted as a whole. (See Report.)

On motion of Judge Childers the Secretary was instructed to send greetings of love from the Commission to Dr. F. S. Onderdonk.

Mrs. F. F. Stephens, for the Committee on the death of Mrs. Johnson, read the following report, which was adopted by a rising vote:

When the Commission on Nationalism says of an absentee, "He is not here," the sentence is a statement of regrettable incident. When that statement is made of Mrs. Luke G. Johnson, it takes on an air of finality which sobers and saddens. As her name is called in the roll to-day let it be recorded that for three especial reasons this Commission on Nationalism stands debtor to her:



First, for the use of her long experience and comprehensive knowledge of missions in all the fields and in all the departments of work of the Church.

Second, for the tireless energy and devotion which was an integral part of her efficiency in the secretaryship and as a member of the Commission.

Third, the enthusiastic Christian characteristics which made her a decided and unique factor in the personnel of the group.

In grateful acknowledgment and in warm appreciation of Mrs. Johnson as a member of this Commission, this expression is submitted.

On motion of W. G. Cram, the Commission adjourned *sine die*.

W B. BEAUCHAMP, *Chairman*;

FITZGERALD S. PARKER, *Secretary*.

### DOCTORS' BUILDING COMMITTEE

The report of the Committee on the Doctors' Building Equities was read by Dr. Parker and adopted, as follows:

Your special committee logically included in their investigations and report the Mission Building at Lake Junaluska, as well as the Doctors' Building.

The report here submitted, while carefully guarding against the implication that there is or can be a division of title to the Doctors' Building and the Mission Building, recognizes the justice and fitness of stating a policy providing that the two sections—General and Woman's Work—shall enjoy in a proper ratio the benefits and come under the responsibilities that may arise through the possession and operation of these buildings.

To Mr. Maddin the committee is indebted for the report here submitted.

FITZGERALD S. PARKER, *Secretary*.

To the Board of Missions in Annual Session April 24, 1930.

Your Committee respectfully makes the following report:

At the annual meeting of the Board of Missions in 1929, on May 7, the following action was taken as shown by the Missionary Yearbook of 1929, page 125:

"Dr. Parker moved that a special committee of five be named by the Nominating Committee to consider the matter of equities of the Woman's Section in the Doctors' Building, said committee to report at this Board meeting or a subsequent meeting if more time is needed in which to complete the work."

Pursuant to said motion, the Nominating Committee appointed on this committee W. B. Beauchamp, Mrs. F. F. Stephens, P. D. Maddin, Mrs. Lee Britt, and F. S. Parker. (See Missionary Yearbook, 1929, Minutes, page 127.)

Your committee has held several meetings and begs to report as follows:

1. The property referred to as the Doctors' Building was pur-

chased largely out of the proceeds of the Centenary contributions. One of the purposes of the Centenary was: "8. A mission building, the askings for which were \$1,000,000."

2. The Junaluska ground was purchased and the building erected out of funds received from the Centenary.

The total amount received by the Board of Missions for the mission building, known as the Doctors' Building, in Nashville, and for the Mission Building at Junaluska aggregated as follows:

Total cost of Doctors' Building, including furniture, as of

December 3, 1929 .....\$810,961 56

Total cost of Lake Junaluska building

amounted to .....\$156,483 99

Less depreciation charged off..... 45,035 07

Leaves net cost as carried on the books of the Board of

Missions ..... 108,447 92

There are notes receivable growing out of the operation of

the Doctors' Building ..... 38,030 32

Which gives a grand total for both buildings as of Decem-

ber 31, 1929 .....\$957,440 80

See Treasurer's Report, General Work, year ending December 31, 1929, page 19.

The Board of Missions received from the Centenary Commission the sum of \$731,608.

#### DISTRIBUTION OF CENTENARY FUNDS

The Centenary funds were distributed as follows:

Board of Missions, General Work, Foreign.....	24%
Board of Missions, General Work, Home .....	14%
European Reconstruction .....	18%

Total .....	58%
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The Board of Missions, Home Work, received:

Foreign .....	10%
Woman's Work, Home .....	5%

Total .....	15%
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It would therefore seem that the equities of the General Work and of the Woman's Work should be in the proportion of 56 to the General Work and 15 to the Woman's Work, which would be 56-71 to General Work and 15-71 to Woman's Work.

#### INCOME

The net earnings of the Doctors' Building from the begin-

ning up to December 31, 1929, were.....\$258,976 73

Deducting from this the depreciation on the Lake Junaluska building for 1929.....	\$ 9,446 02
Interest on mortgage loan chargeable against the General Work, 1929.....	23,500 00
Southern Assembly debt charged off.....	197 91
Total .....	\$ 33,143 93
Leaves balance of .....	\$225,832 80
Adding to this the amount received from the Centenary..	731,608 00
Makes a grand total of, up to December 31, 1929.....	\$957,440 80

See Treasurer's Report, General Work, year ending December 31, 1929, at page 19.

#### MORTGAGE UPON THE DOCTORS' BUILDING

In 1926 the Board of Missions executed a deed of trust or mortgage upon the Doctors' Building, then called the Lambuth Building, to the Northwestern Mutual Life Insurance Company for \$470,000, at a 5% rate of interest, payable semi-annually with an annual curtailment of \$10,000 per year, beginning with the third year.

The loan was made for a period of fifteen years with the privilege of paying the full amount after ten years.

See 1926 Yearbook, Board of Missions, page 274.

In connection with the above, the following statement appears:

"After the mortgage loan is secured the total indebtedness on the Lambuth Building will be \$570,000. Based upon the present operating expense and income, the receipts from rents will pay the operating expenses and both interest and principal on the loan of \$570,000 in fifteen years."

See same page.

The mortgage on the Lambuth Building was authorized by action of the Board of Missions at its meeting held February 2, 1926. See Yearbook, 1926, pages 213 and 214, wherein full authority was given to the Executive Committee to execute such mortgage by deed of trust upon the property for such amount as it shall approve.

At the June meeting, held on June 15, 1926, the Executive Committee reported its action regarding the execution of the mortgage, and the Board of Missions confirmed this action. The date of the mortgage is March 17, 1926. The original cost of purchase and improvements on the Doctors' Building was discharged in full on December 31, 1928.

See Yearbook, 1926, pages 271, 272.

The indebtedness which was secured by this deed of trust on the Doctors' Building was an indebtedness which has been incurred by the General Section.

The interest on this indebtedness has been paid as follows:

1927 .....	\$23,500
1928 .....	23,500
1929 .....	23,500

These payments were made out of the net income from the rents on the Doctors' Building.

It would therefore seem proper that this net income for these three years, \$70,500, should be accounted for as between the General Work and the Woman's Work in the proportion of 56-71 to the General Work and 15-71 to the Woman's Work, and that the General Work should account to the Woman's Work for 15-71 of this \$70,500.

It would further seem proper that as to future net income from the Doctors' Building and from the Junaluska Building, if there be any such, or the net income arising from both buildings, should be distributed in the proportion of 56-71 to the General Work and 15-71 to the Woman's Work.

In this connection, however, we should bear in mind that it has been announced to the Church upon many occasions, that under the present arrangement with the deed of trust upon the Doctors' Building, and the net income arising therefrom, the indebtedness of the Board could be paid by the net income from the Doctors' Building in fifteen years.

This statement did not take into consideration the fact that a portion of this net income might equitably be due to the Section of Woman's Work.

Whatever amount of this net income shall be paid or accounted for to the Woman's Work will have to be supplied by the General Work out of its other funds for the purpose of liquidating this mortgage indebtedness.

We suggest that the matter of the distribution of future earnings should be left to the Executive Committee to make the distribution after the close of each financial year, along the lines above suggested.

As to the corpus of the property represented by the Doctors' Building and the Junaluska building.

The title to all this property is in the Board of Missions, which is a regularly organized corporation chartered under the laws of Tennessee.

The Board of Missions is a single indivisible corporation. It holds the title to these two properties in fee simple in the corporate name. It alone can place a lien upon the property, and it alone can convey the property. We think it would be unwise to let out a declaration that the title to the property could or should be in any manner subdivided. The title to the corpus of the property should remain as it now is, in the Board of Missions. The Board has unquestioned right by proper corporate action to place an incumbrance upon the property or to sell either or both parcels.

As to what the Board would do with the proceeds of sale, or with the proceeds of a mortgage, would rest with the Board as a whole.

If the Board of Missions should set up on record any declaration that there was a division in the title to the property or that any portion of the Board had a right to a certain portion of the property and another portion of the Board a right to another portion of the property, or that either branch of the Board had an equity of a certain amount and the other branch an equity of a certain other amount, it would almost certainly affect the title to the property in such manner that a sale of it would be embarrassed and possibly defeated, or that a mortgage, if it became desirable to put a mortgage upon it, it might be difficult of satisfactory execution.

We therefore suggest that, as to the corpus of the property, no declaration be made, but that the foregoing facts be concurred in by the Board of Missions so that in the event of a future sale or disposition of the property the Board can take action respecting the proceeds of sale such as may be justified by the facts hereinbefore set out.

#### JUNALUSKA BUILDING DEFICITS

It appears that during previous years there have been deficits in the operation of the Junaluska building. These should be adjusted upon the same basis as the distribution of income from the joint properties as hereinabove set forth, the date of the above settlement to be made when directed by the Executive Committee.

Respectfully submitted.

W. B. BEAUCHAMP,  
MRS. F. F. STEPHENS,  
P. D. MADDIN,  
MRS. LEE BRITT,  
F. S. PARKER.

#### EDUCATION AND PROMOTION REPORT

Report No. 1 from the Education and Promotion Committee was read by Dr. Robin Gould and adopted, as follows:

We, the Committee on Education and Promotion, meeting at Nashville, April 23, 1930, beg leave to submit to the Board of Missions the following report:

I. Concerning the Missionary Committee in the Congregation.

The following change in the Discipline concerning the Missionary Committee in the Congregation is recommended:

In Article 22, paragraph 483, page 230, of the Discipline, line 3 from bottom, after "Missionary Committee" omit the following words, "Which shall be auxiliary to the Conference Board of Missions and whose chairman shall be a member of the Board of Lay Activities," and in the place of these words substitute the following: "of the Congregation, to be known as the 'General Missionary Committee of



the Congregation,' according to the provisions of the Discipline, Section 16, paragraph 219." The whole sentence then reads: "The preacher in charge shall preach frequently on missions and organize a Missionary Committee, to be known as the *'General Missionary Committee of the Congregation,'* according to the provisions of the Discipline, Section 16, paragraph 219."

In Section 5, Article 22, paragraph 483, page 231, line 8 from top of page, following "in the congregation," add the words, "and that they may be informed and trained for their work, it shall be the duty of the chairman and the members of the Missionary Committee to attend each year the District Missionary Institute," so that the whole sentence shall read: "The Missionary Committee shall cooperate with the pastor in missionary education, distribute missionary literature, and under the direction of the pastor make an every-member canvass, hold a school of missions annually in every Church in his charge, and shall otherwise promote the cause of missions in the congregation, and, that they may be informed and trained for their work, it shall be the duty of the chairman and the members of the Missionary Committee to attend each year the District Missionary Institute."

In Section 5, paragraph 482, in line 12 from bottom of page 230, after the word "February" add the following words, "inquire at the Fourth Quarterly Conference concerning the appointment of a missionary committee for each congregation, and report the name of the chairman of the committee to the Board of Missions in a blank supplied for the same," so that the sentence shall read: "In each institute he shall lay plans for a district-wide observance of intensive missionary cultivation during the months of January and February, inquire at the Fourth Quarterly Conference concerning the appointment of a missionary committee for each congregation, and report the name of the chairman of the committee to the Board of Missions in a blank supplied for the same."

In Section 16, page 103, add a whole paragraph, which shall become paragraph 219, as follows:

"Question 6. What is the regulation concerning the appointment of the Missionary Committee?"

"Answer: At the Fourth Quarterly Conference the pastor shall nominate for each congregation three or more from the congregation (more for larger congregations) to be known as the *'General Missionary Committee of the Congregation,'* whose duty it shall be, with the pastor, to direct and promote the missionary work of the congregation. The pastor at the same time shall name the chairman of each missionary committee to be reported by the presiding elder to the Mission Board at Nashville, as provided in Section 5, paragraph 482, Article 21."

Also, after Question 27 in the "Order of Business for the Quarterly Conference," introduce a new question, which shall be Question 28, as follows: "Who are elected the Missionary Committees of the Congregations?"



In order to harmonize, omit in Question 7 of the "Business of the Quarterly Conference" the words "and Missionary Committees," so that Question 7 shall read: "*Have the Christian Stewardship Committees been elected?*"

## II. Memorial to the General Conference.

The following memorial to the General Conference is submitted:

At its last session in Memphis, in response to a memorial of the Board of Missions, asking that adequate support be provided for the missionary enterprise of the Church, the General Conference took action embodied in certain special resolutions and in a constitution highly favorable to the successful prosecution of the missionary work of the Church.

At the end of the quadrennium we find the situation at home and abroad no less pressing, and probably even more difficult—old elements of pressure persisting, new elements emerging—than it was four years ago. In our missionary task we feel that it is not enough for us to hold the lines as we are barely doing, for even to hold the lines we must go forward.

The Board of Missions therefore respectfully memorializes the General Conference to take action in line with the policy of the quadrennium just closing, especially with reference to an adequate financial support of our missionary work, looking to a definite and vigorous advance on every front at home and abroad.

## III. Unity of Credits.

It is recommended by the committee that, as it seems desirable to have unity in the matter of credits in the different leadership training schools, we have a committee from the Board of Missions to work with the committees from other boards to the standardization of requirements, if the General Conference does not make this unnecessary

Respectfully submitted.

COMMITTEE ON EDUCATION AND PROMOTION,  
HOYT M. DOBBS, *Chairman*;  
ROBIN GOULD, *Secretary*.

## MEXICAN PROPERTY MATTER

It was moved, seconded, and unanimously carried that this section of the report covering the property in Mexico, the handling or disposition of the three hospitals in Mexico, and the amendment of the charter of *Educacion y Cultura*, the holding corporation which holds title to much of our property in Mexico, be referred to the Executive Committee with full power to act, including the power to appoint a special committee to take action with reference to this matter, their action to be reported to the Executive Committee for confirmation.

## GENERAL CONFERENCE LEGISLATION

It was voted that all matters requiring General Conference legislation be presented to that body by the Board of Missions.

## REPORTS ON ESTIMATES

Reports from the Estimates Committee were presented by the Foreign, Home, and Education and Promotion Secretaries, both General and Woman's Sections, and items of administrative expense were presented by the Treasurers. The whole report was then adopted, carrying 1931 appropriations. (See page 116.)

## SCARRITT COLLEGE

The report of the President of the Board of Trustees of Scarritt College was read by the Secretary. The Trustees named therein were confirmed as read and the change of name of the Walter R. Lambuth Chair of Bible to the Walter R. Lambuth Chair of Missions was approved. The whole report was received and filed.

## REPORT OF THE BOARD OF TRUSTEES OF SCARRITT COLLEGE FOR CHRISTIAN WORKERS TO THE BOARD OF MISSIONS

In several respects Scarritt College for Christian Workers during the past year has made notable progress.

This is seen first of all in the character of the student body. The enrollment during the four quarters, eliminating all duplicates, numbers 184, the largest enrollment in the history of the school. Of this number, 44 were students registered at George Peabody College for Teachers, taking part of their work at Scarritt, and 137 officially registered in Scarritt College. Over fifty per cent of the number have received the Bachelor's degree and are doing graduate work at Scarritt. The student body represents twenty States and eight foreign countries—viz.: Cuba, Mexico, Brazil, China, Japan, Korea, Czechoslovakia, and South Africa.

These statistics indicate several important facts. In the first place, Scarritt's affiliation with Peabody College is opening up an opportunity for large service. One of the main reasons for locating Scarritt in Nashville was the advantage offered by Peabody to the Scarritt students preparing for missionary service. It has been discovered, though not fully foreseen, that an increasing number of Peabody students desire to avail themselves of the advantages that Scarritt College has to offer. Thus Scarritt College is making a worth-while contribution to a fine group of students preparing for educational leadership.

Another fact suggested by the statistics given is the representative character of the student body. The institution, though small, is a center of international life and thought. It is not only drawing students from many parts of our own country and sending its students into the difficult fields in every section of the South and West, but its influence is being largely felt in many lands. Of particular interest is the fact that we are sending out this year two students who were sent to Scarritt by the Dutch Reformed Church of South America in order that they might go back to head up two training schools for missionary workers.

Mention may be made of the successful inauguration of a summer quarter as one of the developments of the past year. The enrollment of students for the quarter was larger than was anticipated, and the work proved to be entirely satisfactory. The success of the undertaking was such as to justify us in enlarging the program for the coming year. There is reason to believe that the opportunities offered by Scarritt and Peabody combined will prove of great advantage to many who desire to prepare for Christian work, but who can for the time being use only their summers for study.

An important step has been taken during the year in the reorganization of the departments of study in harmony with the purpose of the institution. The purpose of the institution from its organization has been to train Christian workers in much the same way as a high-grade teachers' college trains teachers, but its inherited organization was that of a school of theology. This organization has now been recast and better adapted to the institution's purpose as a teachers' college.

The trustees of Scarritt College deeply appreciate the coöperation of the Board of Missions in establishing and supporting a chair in Scarritt College in honor of Bishop Walter R. Lambuth. In the appropriation made for this chair, the title used was the Walter R. Lambuth Chair of the Bible, but on account of Bishop Lambuth's preëminent place as missionary leader of the Church, it would seem most fitting that his name should be connected with a Chair of Missions. We would, therefore, respectfully suggest that the chair in honor of Bishop Lambuth be designated the Walter R. Lambuth Chair of Missions.

Scarritt College desires to coöperate in every way possible with the Board of Missions in carrying forward its great work. With its location in Nashville, its splendid equipment and excellent faculty, and its affiliation with Peabody College for Teachers, Scarritt is in position to offer unexcelled opportunities for missionary training. It is designed to meet the needs, not only of young men and women preparing for missionary service, but also missionaries on furlough. It desires also to make the largest possible contribution to those who wish to pursue such courses as may prepare them for better service in their local Churches and communities. It will welcome any sug-

gestion and coöperation from the Board of Missions looking to larger service in any field of missionary training.

At the last meeting of the Board of Trustees the following trustees were elected subject to confirmation by the Board of Missions. Their names are herewith presented for your consideration: Mrs. J. W. Downs, Mrs. H. S. Owen, Mrs. Attila Cox, Bishop E. D. Mouzon, Mr. Dempsey Weaver, Mrs. S. G. Smith.

Respectfully submitted.

W. B. BEAUCHAMP,

*President of Board of Trustees.*

### THE CENTENARY COMMITTEE

The report of the Centenary Committee was read by J. F. Rawls. It was received and filed.

Dr. W. G. Cram, General Secretary, Members of the Board of Missions, Methodist Episcopal Church, South, Nashville, Tenn.

I am submitting a statement of the distribution of the Centenary Funds made on February 11, 1930, to the respective causes itemized below:

1. J. F. Rawls, Treasurer, General Work, Foreign..	\$ 720 00	24%
2. J. F. Rawls, Treasurer, General Work, Home . . .	420 00	14%
3. Mrs. Ina Davis Fulton, Treasurer, Woman's Work, Foreign . . . . .	300 00	10%
4. Mrs. Ina Davis Fulton, Treasurer, Woman's Work, Home . . . . .	150 00	5%
5. Conference Missions . . . . .	270 00	9%
6. Dr. T. D. Ellis, Church Extension . . . . .	210 00	7%
7. European Reconstruction . . . . .	540 00	18%
8. J. F. Rawls, Treasurer, General Work, Mission Building . . . . .	120 00	4%
9. Expense . . . . .	270 00	9%
	<hr/>	
	\$3,000 00	100%

This closes the Centenary, and there will probably be no further distributions made.

Respectfully submitted.

J. F. RAWLS, *Treasurer.*

### EDUCATIONAL CENTERS

The report of the Joint Committee on Educational Centers of the Board of Missions and the Board of Church Extension was received and filed.

#### REPORT OF JOINT COMMITTEE ON EDUCATIONAL CENTERS

At a meeting of the Joint Committee from the Board of Missions and the Board of Church Extension on Educational Centers, held at the Board of Church Extension Building, Louisville, Ky., July 24, 1929, it was moved and carried that the following statement be adopt-

ed as the report of the Joint Committee, and that the report be submitted to the Board of Missions by J. F. Rawls, and to the Board of Church Extension by T. D. Ellis, at their annual meetings in 1930. The report is as follows:

The General Conference meeting at Hot Springs in 1922 by formal action turned over to the Board of Missions and the Board of Church Extension the balance remaining from the funds provided in the Centenary War Work Activities, "for the purpose of assisting in the erection of church buildings in educational centers and with special reference to State institutions and independent foundations."

A Joint Committee of six members was appointed by the two Boards—three from the Board of Missions and three from the Board of Church Extension—to administer this fund for the building of churches in educational centers. The Joint Committee was composed as follows: From the Board of Missions, R. L. Russell, J. W. Perry, and Louis Boeger, and from the Board of Church Extension, W. F. McMurry, T. D. Ellis, and W. E. Brock. When R. L. Russell ceased to be a member of the Board of Missions, J. F. Rawls was elected to take his place, and when W. E. Brock ceased to be a member of the Board of Church Extension, J. W. Johnson was elected to take his place.

The Joint Committee met at Nashville, Tenn., June 28, 1922, and organized by electing W. F. McMurry Chairman and R. L. Russell Secretary.

By formal action the Joint Committee directed T. D. Ellis, Secretary of the Board of Church Extension, to receive all applications for aid for church buildings, to conduct all correspondence in connection therewith, and to prepare all cases for presentation to the Joint Committee. It was further ordered that application blanks be prepared for the use of Churches making applications.

The Secretary of the Board of Church Extension was instructed that funds invested are to be placed and secured on the same terms and conditions as those used by the Board of Church Extension in its regular work and that no exception is authorized except on instruction from the Joint Committee.

The committee recorded it as its judgment that the expense incurred in the administration of this fund by travel or otherwise should be borne by the fund.

At a meeting of the Joint Committee held January 5, 1923, R. F. Russell and J. W. Perry reported that the Board of Missions proposed to hold 50% of the funds naturally going through their Board and to pay 4% on daily balances for the use of the same, a report to be made monthly to this Joint Committee as to the detailed status of the fund. On motion, the proposition was accepted and throughout the administration of the fund one-half of the amount received from the Missionary Centenary has been turned over to the Board of Missions and one-half to the Board of Church Extension.

From reports from the Board of Missions and from the Board of

Church Extension of amounts received from the Missionary Centenary the following financial statement has been compiled from the official records of the two Boards:

Received from the Missionary Centenary by

the Board of Missions .....	\$454,784 03
Interest earned .....	27,513 52

Total received by the Board of Missions .....\$482,297 55

Received by the Board of Church Extension

from the War Work Commission .....	\$ 1,027 74
From the Missionary Centenary .....	454,784 04
Interest earned .....	31,819 95

Total received by the Board of Church Extension .....\$487,631 73

Total received by both Boards to be appropriated by the

Joint Committee .....\$969,929 28

Appropriations have been made to Churches and payments made thereon as follows:

Name	Amount	Paid
Birmingham, McCoy Memorial Church .....	\$ 32,500 00	\$ 32,500 00
Tucson, Ariz., Church .....	35,000 00	35,000 00
Nogales, Ariz., Church .....	8,000 00	8,000 00
Fayetteville, Ark., Central Church .....	15,000 00	15,000 00
Berkeley, Calif., Epworth Church .....	50,000 00	50,000 00
Lakeland, Fla., Dixieland Church .....	10,000 00	10,000 00
Richmond, Ky., Belle H. Bennett Memorial Church .....	30,000 00	30,000 00
Morehead, Ky., Church .....	1,837 44	1,837 44
Baton Rouge, La., First Church .....	75,000 00	75,000 00
Lafayette, La., Church .....	25,000 00	25,000 00
Baltimore, Md., Wilson Memorial Church .....	25,000 00	25,000 00
Starkville, Miss., First Church .....	15,000 00	15,000 00
Fayette, Mo., Church .....	31,000 00	31,000 00
Columbia, Mo., Church .....	100,000 00	95,000 00
St. Louis, Mo., Centenary Church .....	30,000 00	30,000 00
St. Louis, Mo., University Church .....	25,000 00	25,000 00
Warrensburg, Mo., Gay Street Church .....	14,000 00	14,000 00
East Las Vegas, N. Mex., First Church .....	28,000 00	28,000 00
Roswell, N. Mex., Church .....	15,000 00	15,000 00
Chapel Hill, N. C., Church .....	50,000 00	50,000 00
Boone, N. C., Church .....	5,000 00	5,000 00
Smithville, Okla., Church .....	5,000 00	5,000 00
Goodwell, Okla., Church .....	20,000 00	20,000 00



Corvallis, Oregon, Church .....	30,000 00	30,000 00
Clemson College, S. C., Church .....	15,000 00	15,000 00
Rock Hill, S. C., St. John's Church .....	25,000 00	25,000 00
Austin, Tex., University Church .....	30,000 00	30,000 00
Alpine, Tex., Church .....	10,000 00	10,000 00
Canyon, Tex., Church .....	25,000 00	25,000 00
Dallas, Tex., Highland Park Church .....	50,000 00	50,000 00
Denton, Tex., Church .....	35,000 00	35,000 00
Charlottesville, Va., First Church .....	75,000 00	75,000 00
Williamsburg, Va., Church .....	20,000 00	20,000 00
Lexington, Va., Trinity Church .....	25,000 00	2,924 50
Fairmont, W. Va., Billingsley Memorial Church .....	10,000 00	10,000 00
Totals .....	\$995,337 44	\$968,261 94

The total expense of the administration of the fund is shown by the following exhibit:

*Paid Out by the Board of Church Extension*

1-5-23. Louis Boeger, travel expense to Louisville, Ky., Committee Meeting .....	\$ 59 52
1-5-23. R. L. Russell, travel expense to Louisville, Ky., Committee Meeting .....	7 00
1-5-23. J. W. Perry, travel expense to Louisville, Ky., Committee Meeting .....	18 00
2-6-23. United States Trust Company, box rent to 2-6-24 .....	3 00
6-19-23. Board of Church Extension, travel expense, T. D. Ellis .....	250 00
7-16-23. J. W. Perry, travel .....	18 00
7-16-23. R. L. Russell, travel .....	7 25
7-16-23. W. E. Brock, travel .....	33 18
7-16-23. Board of Church Extension, incidental ex- penses, stamps, telegrams, overprinting applications and books .....	31 08
7-16-23. Board of Church Extension, travel expense, T. D. Ellis .....	20 00
1-29-24. Board of Church extension, travel expense, T. D. Ellis .....	60 00
Sundry expense, telegrams .....	5 23
3-28-24. J. W. Perry, expense attending Committee Meeting .....	15 00
3-28-24. R. L. Russell, travel expense .....	100 00
2-2-25. United States Trust Company, box rent to 2-6-26 .....	6 00
7-29-25. Incidental expense for year, telegrams ....	1 73
Travel expense, T. D. Ellis .....	15 00

Travel expense, J. A. Baylor.....	22 35
2-5-26. United States Trust Company, rent of box.....	3 00
Total .....	\$675 34

*Paid Out by the Board of Missions*

6-8-23. Travel Expense, R. L. Russell, Western Trip .....	\$200 00
Total .....	200 00
Total .....	\$875 34

In the early part of 1925 it became apparent that the Joint Committee had appropriated nearly \$100,000 more than would be received from the War Work Fund. At a meeting held May 7, 1925, a number of appropriations to Churches were rescinded in cases where the building enterprise had not been begun. This explains why in the report submitted Lexington, Va., was granted a donation of \$25,000 and paid only \$2,924.50, the small amount paid to the Church at Lexington being the adjustment allowed by the Missionary Centenary, the remainder of the donation having been rescinded May 7, 1925.

For similar reasons Columbia, Mo., agreed to release in 1928 \$5,000 of the donation to the Missouri Methodist Foundation, receiving \$95,000 instead of \$100,000, the amount of the original grant.

From these statements it will be seen that the two Boards have received from all sources \$969,929.28. Subtract from this the total expense of administration, amounting to \$875.34, and the total amount paid on appropriations, amounting to \$968,261.94, and it leaves in the hands of the Board of Church Extension for distribution \$792.

Respectfully submitted.

J. F. RAWLS.

### AUDITING COMMITTEE

The report of the Auditing Committee was read by David Davies and accepted:

The General Board of Missions, Methodist Episcopal Church, South, Nashville, Tenn.

*Brethren:* We, your committee appointed to examine reports of Homer K. Jones and Company, the auditors for the respective fiscal years just closed, beg to report as follows: First, the report at hand submitted by Homer K. Jones and Company over the signature of Robert Hale Jones covers the period from May 1, 1929, to December 31, 1929, in the General Work and the period from May 1, 1929, to January 31, 1930, in the Woman's Work. They appear to be exhaustive and minute, but do not cover the period in the General Work from December 31, 1928, to April 30, 1929, or the Woman's Work

from January 31, 1929, to April 30, 1929. The reports are in due form and bear official signature.

Second: A statement was submitted over the signature of F. L. Sturdevant for F. L. Sturdevant and Company to the effect that the accounts of Mr. J. F. Rawls, Treasurer of the Department of General Work for the four-month period ending April 30, 1929, were in order. There is no report at hand for this period for the Woman's Work.

Third: We are assured by Mr. P. D. Maddin, Chairman of the Executive Committee, that it was the purpose of the Committee on Audits, of which he is a member, to have had complete audits by Messrs. Homer K. Jones and Company covering the full periods of the fiscal years just ended for submission to the Board, and that such audits will yet be made and submitted to the proposed June, 1930, meeting of the Board, and we so recommend.

Fourth: The principal item of receipts and disbursements given in the printed copies of the reports of the treasurers of the General Work and Woman's Work agree with the figures as presented in the auditors' reports.

Fifth: We recommend that the Executive Committee, in event, pursuant to by-law provision, it shall appoint subcommittees on audits, no one who may have the immediate handling of funds of the the Board to be a member of such subcommittees.

L. M. THOMAS, *Chairman*;

DAVID DAVIES, *Secretary*;

MRS. J. W. MILLS,

MRS. K. C. CHILDERS.

## MEMOIRS

The report of the Committee on Memoirs was read by Mrs. F. F. Stephens. It was ordered that a copy of the memoir of Bishop Usaka be sent to his family and to the Japan Methodist Church. The Board stood as their names were read. (See page 174.)

## GENERAL CONFERENCE LEGISLATION

The report of the Committee on General Conference Legislation was read by Dr. F. S. Love and adopted. The General Secretary was instructed to merge into one memorial those reports dealing with the same subject.

Whereas in the report of the General Secretary emphasis is placed on the fact that the Board of Missions must consider carefully the whole question of providing plans that will adequately finance the missionary enterprise of the Church, and sets forth further that to maintain the work in the foreign fields on its present basis there is needed \$1,200,000, and a minimum of \$400,000 to maintain the work

already enterprised in the United States; and whereas there are insistent calls from all our fields for an advance, especially in evangelism, to meet which will require at least \$500,000 per year in addition to the maintenance budget—therefore be it

*Resolved*, That the Board of Missions memorialize the General Conference to make such provision as will adequately support our present work and also provide for the advance so necessary to improve the opportunities before us.

U. V. W. DARLINGTON, *Chairman*;

F. S. LOVE, *Secretary*.

## RURAL WORK

The report of the Committee on Rural Work was read by Dr. J. W. Perry and adopted.

At the meeting of the Board of Missions in 1929 a committee was appointed for the study of rural work and to confer with a committee from the Board of Education and the theological schools of Emory University and Southern Methodist University, consisting of Bishop W. B. Beauchamp, W. G. Cram, Mrs. J. W. Downs, J. W. Perry, Mrs. Luke Johnson, Mrs. W. J. Piggott, Mrs. R. P. Neblett, W. F. Dunkle, and G. L. Harwell.

This committee met and instructed the Home Secretary, General Work, to proceed with such conferences as may be necessary for projecting a six weeks' school for rural and industrial center pastors in each of the two seminaries in the year 1930.

Correspondence was begun at once and conferences arranged for in Atlanta and Dallas. Bishop Beauchamp participated very helpfully in the conference at Atlanta, and the Home Secretary met the president of Southern Methodist University, Dean Kilgore, of the School of Theology, and Bishop John M. Moore in Dallas May 29.

These conferences were most satisfactory and resulted in an agreement on the part of the schools of theology to conduct a six weeks' school at each place:

Emory University, July 24–August 30, 1930.

Southern Methodist University, July 15–August 22, 1930.

Special courses of study are to be arranged for the benefit particularly of pastors serving in the country and in industrial centers. Other courses in Bible study, Church history, homiletics, missions, English, and sociology are to be adapted to the needs of the men served.

The Board of Missions is to provide scholarships for two hundred men, one hundred at each university, of fifty dollars each, to pay for the board and fees of the men while at school. The universities provide the faculty and, in conference with the Home Secretary, arrange the courses of study offered. Each pupil will be required to take at least one course directly applicable to the problems of rural or industrial life and work of the Church.

It was agreed that the selection of men for scholarships would be made by the bishop in charge and the presiding elders of each several Annual Conference with the concurrence of the Chairman of the Conference Board of Missions, and that the allotment of scholarships would be on the basis of the number of Churches in the Conference.

It was discovered that many practical and important matters pertaining to the work of rural and industrial pastors would be very difficult to treat adequately in a regular course of study; so in conference with the deans of the Schools of Theology and representatives from the General Board of Education, General Sunday School Board, and Epworth League Board it was agreed to conduct four forums in each of the schools, each continuing for a week and being in session every afternoon for one hour or every other afternoon for two hours. The Board of Missions to provide a man to conduct for one week in each a forum on "The Church and Industry." The Board of Education to furnish a man to conduct for another week a forum on "The Problems of the Country Church." The Sunday School Board to furnish a man to conduct for a week at each place a forum on "The Small Sunday School as Related to Industrial and Rural Life." And the Epworth League Board to provide for another week a forum on "The Epworth League and Its Ministry to Rural and Industrial Life."

Much interest is being shown in some sections in the country Church. The Home Secretary, on invitation of the presiding elder, has attended and spoken at institutes on the work of the country Church, reaching all the pastors and multitudes of lay members in a presiding elder's district in Tennessee and another in Virginia. He was invited to conduct a forum on the country Church at the University of Virginia—a part, and to be a permanent part—of their annual institute of public affairs. He is invited this summer to conduct a forum each afternoon with the Methodist group attending a two weeks' pastors' school at V. P. I., Blackburg, Va. The institution grants twenty-five scholarships in this school to our Church in Virginia. He spoke by invitation to four of the Annual Conferences last fall, and many of the Annual Conference Boards have committees on the rural Church which are becoming active, studying their fields and taking measures to awaken an interest in this very important work.

### LAW OBSERVANCE

Bishop James Cannon, Jr., introduced a resolution concerning Law Observance and Prohibition, which was adopted:

*Resolved:* We emphasize once again the unabated opposition of our Methodism to the body-and-soul-destroying traffic in intoxicants, legal or illegal. There is no place for beverage alcohol in economic, social, educational, domestic, or Church life. It has always been, and

is to-day, destructive, never constructive. We rejoice in the opportunity which our people have had in the adoption of our prohibition laws. District, Annual, and General Conferences have spoken with effective unanimity in support of the observance and enforcement of the law.

We note that the opponents of prohibition, led, we regret to say, by the secular press of certain great cities largely dominated by foreign-born, anti-American elements, and also so-called "high society men and women," have staged a spectacular attack upon the prohibition law and are endeavoring to produce the impression that the law is a failure and is impossible of enforcement.

The purpose of this continuous, shameless defiance of law is to discourage those who favor the law, to destroy their morale, so that they will submit without serious protest to its nullification or repeal.

This Board, whose business it is to work for the bringing in of the kingdom of God on earth, gives as its uncompromising answer to the friends and defenders of alcohol and opponents of the prohibition law: "Obey the law of the land yourselves and so diminish the lawlessness of which you complain." If men and women refuse to obey the law, then we demand that the law be fully and strictly enforced against all those who flaunt their disobedience to the Constitution of the United States, no matter how high they may be in business or social life, women or men.

JAMES CANNON, JR.,  
JOHN M. MOORE,  
E. H. RAWLINGS,  
FITZGERALD S. PARKER,  
H. M. DU BOSE,  
W. ERSKINE WILLIAMS,  
NATHAN NEWBY,  
MRS. NAT G. ROLLINS,  
MRS. J. A. MERCER,  
MRS. WALTER J. PIGGOTT,  
ALFRED F. SMITH,  
MRS. F. F. STEPHENS.

### CLASSIFYING APPROPRIATIONS

Dr. W. G. Cram presented a resolution concerning the classification of appropriations, which was adopted:

*Resolved*, That the General Secretary in consultation with the Administrative Secretary and Treasurers and the fields be authorized to classify the appropriation for 1931 in order of importance and necessity of payment pending the result of the 1931 maintenance campaign.

W. G. Cram,  
O. E. GODDARD,  
J. F. RAWLS,  
J. W. PERRY.



## BROAD STREET CHURCH, RICHMOND

A communication from Broad Street Church, Richmond, Va., to Dr. W. G. Cram was read by the Secretary. The Board expressed regret because of its inability to be of assistance at this time and expressed its sympathy and the hope that a way may be found to meet the situation. The communication follows:

RICHMOND, VA., April 16, 1930.

Dr. W. G. Cram, General Secretary, Board of Missions, Nashville, Tenn.

*Dear Dr. Cram:* In the summer of 1929 Broad Street Church in Richmond found itself unable to meet its financial obligations and in the position of being called upon to pay notes in bank, the indorsers of which were threatened with suit. As a result Bishop Denny and Dr. Booker, the then presiding elder of the Richmond District, called a meeting of representative laymen to work out some plans to help save the situation if possible. A committee of five, consisting of L. W. Hoffman, of Ginter Park, J. O. Scott, of Centenary, J. Lee Davis, of Monument, L. W. Wells, of Central, and J. G. Fry, of Boulevard, were appointed to make recommendations.

After a serious and painstaking study the committee presented a report which was unanimously adopted. The committee found that Broad Street owed \$118,000, and that when the building project was originally instituted the congregation had acted upon the understanding that there would be available \$200,000 for investment in this project. As a matter of fact, only \$95,000 was actually received for this purpose, and consequently the local Church has struggled for about ten years under the crushing burden of interest and carrying charges on this additional indebtedness.

The report stated that in the judgment of the committee funds could not be obtained within the congregation to continue under such a debt and stated also that with the present situation it was doubtful if other Churches in Richmond, practically all of which are suffering with obligation, could render any material aid. The committee recommended that the Annual Conference and the General Conference Boards be requested to come to the rescue upon a plan as follows: First, that the Annual Conference provide \$25,000. This would in turn make available a balance of \$23,000 due on a conditional appropriation made by the General Board of Church Extension. The committee then felt that the General Board of Missions should be requested to contribute \$20,000, which would reduce the debt to \$50,000, at which time it is believed that an effort can be successfully carried on locally to provide for the remainder. The Church, of course, was projected as a home mission enterprise under the General Board and has enjoyed a remarkable record of success, particularly in the matter of its evangelistic appeal. Large congregations attend all of the services, and it is stated that perhaps no Church in

Southern Methodism ministers to a larger group of individuals of all classes and types.

At the last session of the Annual Conference the appropriation of \$25,000 was approved and has been made available. The local committee, at the request of the Annual Conference, has made the disbursement of the funds and has applied the amount upon principal indebtedness. We are now calling on the General Conference Board of Church Extension for the remainder of \$23,000 and are coming before your Board with our formal request that you appropriate \$20,000 and thus insure the success of the plan projected by the laymen's committee.

It is not our purpose to go into any extended discussion of the merits of this case, which has been before your Board on many occasions. We pray that you will make this appropriation, as we believe it will conserve for Methodism one of our great Churches and perhaps assist in discharging an obligation which some of us feel is at least partially shared by your great Board. We are confident of your sympathetic and prayerful consideration and believe that you will make available the amount requested.

We are inclosing herewith extracts from a series of letters received from representative preachers and laymen over the Virginia Conference and addressed to the General Board of Church Extension, indicating the interest of our own Conference in this situation.

Very sincerely yours,

SIGNED BY COMMITTEE OF LAYMEN.

#### GENERAL SECRETARY FELICITATED

This year bringing to a close a quadrennium of successful missionary endeavor, L. M. Thomas, P. D. Maddin, J. W. Perry, and others paid high tribute to Dr. Cram and his work, and Dr. Robin Gould presented the following resolution, which was adopted:

Whereas we are coming to the close of the present quadrennium in the work of the Board of Missions under conditions which could have been realized only as the result of untiring effort and splendid executive ability; therefore be it

*Resolved*, That we do hereby express to Dr. Cram, General Secretary of the Board of Missions, to the secretaries associated with him, both in the General and Woman's Work, to the other executive officers of the Board, to Bishop Beauchamp as President, and the Executive Committee our grateful appreciation of their remarkable quadrennium's work.

Dr. Cram responded, disclaiming credit for what had been accomplished, saying it was due to the coöperation of the president and other officers of the Board, the members of the Executive Committee, and the Administrative Staff.

It was voted to adjourn after the reading of the minutes, to reconvene at 7:30 P.M. at McKendree Church.

The Executive Committee was called to meet immediately upon adjournment.

The minutes were read and approved. The Doxology was sung and the Board dismissed with prayer by Bishop W. F. McMurry.

### THIRD SESSION—APRIL 24, 1930

#### EVENING

The third session of the Board of Missions was held in McKendree Church at 7:30 P.M. Bishop Beauchamp presided. This session was one of the most beautiful and impressive the Board has ever held. "Jesus Shall Reign" was sung, and Bishop H. A. Boaz offered prayer.

Mrs. Downs read the appointments of deaconesses to their fields of service. By vote these appointments were confirmed. (See page 137.)

Dr. Goddard presented the outgoing missionaries of the General Section to Dr. Cram, who in turn presented them to Bishop U. V. W. Darlington for consecration. These fifteen young people knelt at the altar, and Bishop Darlington placed his hands upon the bowed heads of each, solemnly intoning: "I commission you to take the gospel of our Lord Jesus Christ into all the world, in the name of the Father and the Son and the Holy Ghost. Amen."

Miss Mabel Howell made the address to all outgoing missionaries, telling them what a challenge for service was theirs.

The outgoing missionaries of the General Section and those of the Woman's Section who were consecrated at Amarillo, Tex., by Bishop John M. Moore stood at the altar facing the audience. They were joined by the deaconesses, missionaries on furlough, and missionary secretaries present, and as the hymn, "Onward, Christian Soldiers," was sung the audience took their hands and wished them God-speed as they entered the service of their King.

The outgoing foreign missionaries were as follows:

*Woman's Section.*—Sarah Glenn, Robbie Lee Leggett, Althea May Cronk, Susie Peach Foster, Ann Wallis, Annimae White, Mrs. Ethel Shuler Smith, Ruth Adelia O'Toole, Aultie Pauline Burns, Ruth Dewey Anderson, Grace Goodwin.

*General Section.*—Mr. Ivan C. Dubois, Miss Grace McCracken, Rev. and Mrs. E. H. Lovell, Rev. Louis Shearer, Rev. and Mrs. John E. Stroud, Mr. and Mrs. J. D. Stott; Mr. and Mrs. Gerald C. Speidel, Miss Annie Turner, Rev. and Mrs. Foye Gibson, Rev. and Mrs. David Weems.

This closed the Eighty-Fourth Annual Session of the Board of Missions of the Methodist Episcopal Church, South.

W. B. BEAUCHAMP, *President*;

MRS. FRED A. LAMB, *Secretary*.

## MEMOIRS

### BISHOP KOGORO USAKI

Whereas the death of Bishop Kogoro Usaki, which occurred in Tokyo, April 2, occasioned widespread sorrow in Methodist circles in the United States; and

Whereas Bishop Usaki was led to accept Christ by our sainted and glorified Bishop Lambuth and began his English education in a night school superintended by Bishop Lambuth; and

Whereas the late Bishop Usaki was once a student in Vanderbilt University, at which time he formed many delightful friendships in America, especially with the Methodist Church in Franklin, Tenn., which took a lively interest in this hopeful young man; and

Whereas, when the Japan Methodist Church elected him bishop, he served with such marked ability that he was elected the second and the third time (bishops in the Japan Methodist Church serve four years, subject to reëlection); and

Whereas the Methodist Episcopal Church, South, grieves deeply at the loss of this great and courageous man—therefore be it

*Resolved, by the Board of Missions of the Methodist Episcopal Church, South:*

1. That we hear with great grief of the death of this noted servant of God.
2. That we thank God for the life he lived and the service he rendered.
3. That one copy of these resolutions be spread upon our records, one copy sent to his bereaved family, and one copy to Bishop Akazawa, to be communicated to the Japan Methodist Church.

### MISS LOCHIE RANKIN

Miss Lochie Rankin was born in Rutherford County, Tenn., January 20, 1851. When she was a small child the family moved to Milan, Tenn., where she spent the greater part of her girlhood.

Under our Church she served two years as a missionary to the Choctaw Indians, in what was then the Indian Territory. From her task as home missionary she was called to the foreign work and had the distinction of being the first unmarried woman in our Church appointed to any foreign field. She was accepted as a missionary in 1878 and assigned to Shanghai, China, where Mrs. J. W. Lambuth was conducting a day school. From there she went into the interior of the empire, and for forty-nine years her beautiful Christian life radiated throughout that land and continued to radiate in the homeland after her retirement, as missionary emeritus, during the two years following her return to the United States.

At the Jubilee Meeting of the Woman's Missionary Council, held in Nashville, Tenn., in March of 1928, Miss Rankin received the public award of her emeritus relationship. She made her home at Scarritt College from that time until September 13, 1929, when she went to her eternal reward.

Her labors most truly were abundant. Her unselfish industry was a challenge and a discouragement to people of a smaller faith than hers. Very few heard her voice in the great congregation, but those who had contact with her and felt the power of her courage and devotion were unnumbered.

Her body was laid to rest in Woodlawn Memorial Park, Thompson's Lane, Nashville, Tenn. As she was the first woman missionary to render active service for her Church, likewise she is the first to be laid to rest in the official missionary cemetery plot recently purchased by the Board of Missions.

#### MISS ALTHEA JONES

The news of the sudden tragic death by automobile accident of Miss Althea Jones, on June 3, 1929, came as a great shock to her loved ones and to her many friends throughout the Southern Methodist Church.

Miss Jones' entire life seemed to have been divinely planned, so perfectly did each event lead her nearer to the work in which she was engaged at the time of her death. She was born in Columbus, Tex., on October 18, 1878, being the second daughter to enter the family circle of Mr. and Mrs. William Byrd Jones. For more than a quarter of a century her father was one of the leading Methodist laymen of the Texas Conference. From her birth Althea was nurtured in a Christian atmosphere.

When she was twelve years of age she was treasurer of "Bright Jewels," and at sixteen she was president of the juvenile foreign missionary society. After her college days at Southwestern University, Georgetown, Tex., were over she returned to Houston, where she entered upon an active career in religious work. She became secretary to Bishop Sam R. Hay when he was pastor of the St. Paul's Methodist Church in that city. When she was twenty-one years of age she was president of the young people's home missionary society,



the "Gleaners," and later she was president of an adult society in Houston. It was in the days before the united work, during the years that she served the "Gleaners," that she was called to be second vice president of her Conference and was thus given charge of young people's work for both the home and foreign societies.

In 1912, after the work was united, she dropped the young people's work of the Conference and became secretary of the Houston District for three years. In 1915 she again became a Conference officer, this time in the capacity of superintendent of mission study and publicity. So efficient was her work in this particular field that in 1918 she was called by the Woman's Missionary Council to serve as superintendent in charge of children's work. Eight years later she came to headquarters at Nashville as a regular secretary of the Board of Missions, in charge of children's work, continuing as superintendent in the Council. She was on her way to meet a series of engagements in Mississippi, fulfilling the duties of this last office, when she met her death.

Miss Jones had the distinction of being the first woman delegate to be elected from the Texas Conference to the General Conference. It was she who presented the proposed Bennett Memorial to the Texas Conference, and her name, together with the names of her two sisters, appears on the Bennett Memorial honor roll.

As a friend she was invaluable, always looking for an opportunity to do the little things that brightened the lives of those about her; but it is as a worker with children that we shall most often think of her. She gave herself lovingly, enthusiastically, unstintedly to the interests of children the world over. No higher tribute could be paid her than that spoken by Maymie Barksdale Griffin, her office secretary and comrade for three years: "She knew more about children, never to have had any of her own, than any one I ever saw. Indeed, she was a constant help, through her advice and encouragement, to scores of her friends who were mothers of little ones."

Although the loss of her has been keenly felt, we cannot fail to be thankful that she walked with us even for a little while; for truly she has left a lighted path, and those of us who follow will ever be guided by her inspiration and love.

#### MISS LUCY COLEMAN HARPER

Miss Lucy Coleman Harper was born in Georgetown, Tex., November 24, 1852. She was highly educated in the schools of that day and lived and taught many years in Georgetown. She was a competent and painstaking teacher of excellent qualifications. Her success in enlightening the young in the cause of missions and other benevolent enterprises was remarkable, and, aside from her work in the school-room, she was a faithful teacher in the Sunday school and a leader in the missionary societies for children and young people.

She was accepted as a missionary by the Woman's Board of Foreign Missions in 1890 and sent to Laredo Seminary, on the Mexican



border, where she had charge of the boys' departments in the school. In two and a half years she was transferred to Colegio Ingles, in San Luis Potosi, where she remained until 1895, when she was sent to Colegio Palmore, at Chihuahua, to take charge of the boys' department in that school. With her coworker, Miss Lizzie Wilson, who was principal of the school, they built up one of the outstanding mission schools in Mexico.

In 1913, when driven out of Mexico by the revolution, she and Miss Wilson moved to El Paso, taking many of their pupils with them. In 1915 they retired from the Board of Missions and turned over their school to Prof. S. Y. Esquivel, who was one of Miss Harper's first pupils in Laredo Seminary and had been coworker with her in Colegio Palmore for many years. Miss Harper continued teaching, mostly young Mexican boys, until 1927.

She returned to Georgetown in 1926, where with the exception of a three months' visit to El Paso, she remained until she passed away. Death came while she slept, at four o'clock Sunday morning, May 5, 1929, at the home of her niece, Mrs. J. E. Cooper.

#### CHILDREN OF MISSIONARIES

The following resolution was adopted at the annual meeting of the Congo Mission August 26, 1929:

"Whereas in the providence of God the members of our Mission, Dr. and Mrs. W. S. Hughlett and Rev. and Mrs. W. E. Tabb, have suffered the loss of their precious little babies, W. S. Hughlett, Jr., and Lucille Tabb, we, the members of the Congo Mission of the Methodist Episcopal Church, South, desire to express to them our heartfelt sympathy in their great bereavement.

"We, the committee, further desire that a copy of these resolutions be placed in the minutes of our Conference and the official publication of our Church, thereby recording those who sleep beneath African soil, thus marking the pathway of the ongoing cross of Jesus Christ in the Dark Continent.

H. C. AYRES,

J. J. DAVIS,

MRS. W. B. LEWIS,

*Committee."*

#### MRS. LUKE G. JOHNSON

After weeks of painful illness, Mrs. Luke G. Johnson fell asleep on December 8, 1929, in Atlanta, Ga. Her death brought keen sorrow to the members of the Woman's Missionary Council and a loss that cannot be estimated.

Mrs. Johnson was the daughter of Dr. and Mrs. Marvin M. Parks. Her father was a minister and educator in the Southern Methodist Church. Other members of that household came to places of leadership in their respective spheres, for the beauty and worth of service were the ideals which fed the daily life of the boys and girls who grew up there. Mrs. Johnson's memories were fragrant with grati-

tude and delight in the family circle of her childhood and young womanhood.

Her marriage to Dr. Luke G. Johnson occurred during his pastorate of the First Methodist Church in Decatur, Ga. From that moment she gave herself with all her wealth of talents to the service of her Church and the calls of human need.

Wrapped up in her experiences were the history of some of the significant movements of Woman's Work for women of the present day. Always first in claim on her time was the organized mission work of her own Church, but this by no means comprehended the range of her interests. Her love was as God's love, for every race of man under whatever name or color, and she spent herself without stint that she might reveal that love. The ardor of her prayer for the children of the whole earth is unforgettable, and none who heard her spoken word could escape the conviction of her consuming passion for humanity everywhere.

She counted her close association with great leaders of the Church, both men and women, as among her priceless blessings. A bond of fellowship in service knit her life to the lives of Miss Belle Bennett, Miss Mary Helm, Mrs. John Hammond, and others, and it became an important part in the building of the woman's missionary organization. Together they planned and prayed and wrought with vision and creative faith. Their lives of adventurous courage are a challenge to those who follow in their train.

Mrs. Johnson was a woman of statesmanlike ability. She could but lead, for her qualities were those of a leader. She undertook great things in untraveled paths, and nothing was impossible. Undaunted in the face of open opposition or indifference, she knew no defeat, and no small part of the scope and reach of missions in her own Church is due to her courageous endeavor. An enumeration of the organizations of her own Church and interdenominational agencies in which she took a leading part would go beyond the limit of these pages. A charter member of the Woman's Missionary Council and of the Woman's Board of Home Missions previous to 1910 when the Council came into being; an untiring worker and the campaign manager of laity rights for Southern Methodist women; charter member of the Woman's National Committee on Law Enforcement; member of the Executive Committee of the Board of Missions, Methodist Episcopal Church, South; member of the Board of Trust of Scarritt College for Christian Workers and of Paine College; charter member of the Commission on Race Relations; a member of the Executive Committee of the Federal Council of Churches of Christ in America—these and other places of influential leadership she filled with thoroughness and sound judgment. Her last work was on the commissions of the Woman's Missionary Council, where she rendered invaluable service and brought to completion ideals of which she had dreamed for past years.

As daughter, sister, wife, mother, friend, she filled the measure

of responsibility of one to whom God gave much. Her family, her Church, her age are the richer for her life. It is a beacon light that burned unsparingly with intensity and brilliance and is to-day throwing itself far into the future in a constructive, Christlike love for men and women.

MINUTES OF THE SPECIAL MEETING  
OF THE  
BOARD OF MISSIONS  
OF THE  
METHODIST EPISCOPAL CHURCH, SOUTH  
Held at Nashville, Tenn., July 18, 1930

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FIRST SESSION

The Special Meeting of the Board of Missions of the Methodist Episcopal Church, South, called for the purpose of organization, met in the Doctors' Building, Nashville, Tenn., June 18, 1930. In the absence of Bishop Beauchamp, who was detained on account of illness, the meeting was called to order at 9:30 A.M. by the Vice President, Mr. P. D. Maddin.

ROLL CALL

The following answered to the roll call: Percy D. Maddin, W. F. McMurry, H. M. Du Bose, James Cannon, Jr., Hoyt M. Dobbs, Arthur J. Moore, Paul Kern, W. G. Cram, W. F. Quillian, Mrs. F. F. Stephens, O. S. Welch, W. Erskine Williams, Mrs. T. C. Banks, L. M. Thomas, David Davies, J. D. Hammons, J. G. Snelling, Mrs. W. J. Piggott, Mrs. Homer Tatum, W. D. Hawkins, Robin Gould, Mrs. J. H. Walker, Ira F. Hawkins, H. C. Johnston, F. S. Love, R. L. Russell, J. W. Kyle, S. M. Black, Mrs. E. A. Kitchell, A. J. Cauthen, C. L. Shepard, Mrs. Fred A. Lamb, Mrs. J. P. Harvill, Mrs. J. W. Mills, J. B. Humbert, R. M. Courtney, C. A. Slaughter.

The devotional service was conducted by Bishop Paul B. Kern.

The opening address was given by Mr. Maddin, who spoke on the work of the past quadrennium, and bespoke coöperation and loyalty for the future.

Mrs. Fred A. Lamb was elected temporary secretary.

TELEGRAM

The following telegram from Dr. Forney Hutchinson was read, expressing regret at his inability to be present at the meeting:

(180)

On account of duties here impossible to be with you to-morrow.

FORNEY HUTCHINSON.

Dr. Cram stated that he had letters from several absent members expressing the same regret.

An order of business was read by Dr. Cram and adopted.

#### NOMINATING COMMITTEE

It was voted that the Chairman and two others to be appointed by him compose a temporary nominating committee to appoint a permanent nominating committee. Rev. Robin Gould and Mr. David Davies were the two members chosen.

With the permission of the Board the committee retired, and a recess was voted.

Mr. Maddin called the meeting to order again and the report of the temporary nominating committee was read by Robin Gould and adopted by the Board. The following nominating committee was thus elected: Bishop W. F. McMurry, W. G. Cram, W. Erskine Williams, Mrs. Fred A. Lamb, F. S. Love.

#### PROCEDURE FOR NOMINATING COMMITTEE

Dr. Cram presented the following resolution concerning the naming of committees, which was adopted:

##### RESOLUTION REGARDING THE APPOINTMENT OF COMMITTEES

*Resolved*, That the regular committees of the Board of Missions, as provided for in Paragraph 470, Article 9, of the Discipline, which are the three departmental committees of thirteen each, and the following standing committees: Executive, Estimates, Candidates, Nominating, and By-Laws Committee, be referred to the Nominating Committee for nomination according to the following instructions:

(a) That the Executive Committee be constituted as set forth in the by-laws of the Board—namely, nine members, of whom three shall be women.

(b) That the Estimates Committee be composed of five members in addition to the Secretaries and the Treasurers of the Board.

(c) That the Candidates Committee be composed of the General Secretary, the Home and Foreign Secretaries of the Board, and three other members.

(d) That the By-Laws Committee be composed of five members.

(e) That the Nominating Committee be composed of five members.

*Resolved, second,* That the General Committee on Evangelism, as provided for in Paragraph 48, Article 20, subtitle 1, of the Constitution of the Board of Missions, shall be composed of ten members and that the same be referred to the Nominating Committee for nomination.

*Resolved, third,* That the following special committees, ordered by the General Conference, be referred to the Nominating Committee for nomination according to the following instructions contained in General Conference action:

1. A committee on Coöperation and Counsel with a like committee from the Colored Methodist Episcopal Church. This committee to be composed of ten members.

2. Rural Work Committee.

That a committee of three be nominated to a joint committee to be composed of a similar number to be appointed from the Board of Church Extension, General Board of Christian Education, and other boards on the Rural Work of the Church.

3. That the Joint Commission of Coöperation and Counsel with the Board of Christian Education be nominated to be composed of seven members, one of whom shall be the General Secretary of the Board of Missions, and two of whom shall be from the Woman's Missionary Council, one of the two being the President of the Woman's Missionary Council.

*Resolved, fourth,* That the following committees be nominated:

1. That a Salaries Committee of five be nominated.

2. That a Committee of Coöperation and Counsel with the Board of Church Extension in building churches in the industrial areas of the Church, to consist of four members, be nominated.

3. That a committee of Coöperation and Counsel with the Board of Church Extension in the building of churches and other activities among the Mexicans in the United States, to consist of four members, be nominated.

Mrs. W. J. Piggott moved the Executive Committee of the Council be permitted to name the second woman member of the Committee on Joint Coöperation and Counsel with the Board of Christian Education. Voted.

The Nominating Committee retired to bring in nominations. During their absence Mrs. Ina Davis Fulton, Treasurer of the Woman's Section, and Mr. J. F. Rawls, Treasurer of the General Section, made financial statements concerning the work.



## CANDIDATES COMMITTEE REPORT

The Candidates Report presented by Miss Esther Case was adopted, as follows:

Since the Annual Meeting of the Board of Missions, held on April 23, 1930, the Candidates Committee has held one meeting, and the following candidates were recommended to the Board for acceptance and assignment to fields:

1. Miss Ruth Lawrence as a missionary to Poland.
2. Miss Celestia Fuller as a contract worker to the Union Medical Work in China.

Respectfully submitted,

W. G. CRAM, *Chairman*;  
ESTHER CASE, *Secretary*.

Mrs. F. F. Stephens introduced Miss Celestia Fuller, who goes to Union Medical Hospital, Shanghai, China.

Dr. Perry spoke of the work at Folsom Academy.

## AUDITOR'S REPORT

The Auditor's report was read by Mr. David Davies and adopted, as follows:

HOMER K. JONES & COMPANY

*Accountants and Auditors*

NASHVILLE, TENN., June 13, 1930.

Board of Missions,  
Methodist Episcopal Church, South,  
Nashville, Tenn.

*Gentlemen:* Pursuant to engagement and supplementary to our audit report dated March 25, 1930, for the eight months' period from May 1, 1929, to December 31, 1929, we have made an examination of the books of account and records of the General Work of the Board of Missions, Methodist Episcopal Church, South, Nashville, Tenn., kept by Mr. J. F. Rawls, Treasurer, for the four months ended April 30, 1929, the date the former auditor's services ceased.

The following verifications were made for the four months' period ended April 30, 1929:

All recorded cash receipts were traced into the banks. All cancelled checks returned by the banks were compared with cash disbursements book entries. Additions of the cash columns of both the cash receipts and cash disbursements books were verified. All postings to the general ledger were traced to books of original entry. Checks drawn to the order of banks for drafts were supported by drafts on file. Checks drawn to "ourselves" for payrolls, field deductions, etc., were traced into the miscellaneous bank ac-

count on deposit with the Church Street Office of the Broadway National Bank. Receipts and disbursements of this account are not recorded on the books, but are kept on memorandum records. A reconciliation of this account at April 30, 1929, showed the amount in the bank to be 82 cents over the balance as shown by a summary of memoranda.

No discrepancies were disclosed.

Respectfully submitted, HOMER K. JONES & COMPANY.

By THOMAS PICKENS, *Certified Public Accountant.*

HOMER K. JONES & COMPANY

*Accountants and Auditors*

NASHVILLE, TENN., June 13, 1930.

Board of Missions,  
Methodist Episcopal Church, South,  
Nashville, Tenn.

*Gentlemen:* Pursuant to engagement and supplementary to our audit report dated February 26, 1930, for the nine months' period from May 1, 1929, to January 31, 1930, we have made an examination of the books of account and records kept by Mrs. Ina Davis Fulton, Treasurer of the Woman's Work of the Board of Missions, Methodist Episcopal Church, South, for the three months ended April 30, 1929, the date the former auditor's services ceased.

For the three months' period ended April 30, 1929, the following verifications of cash transactions were made:

The quarterly reports from Conferences were checked into the cash receipts book and all deposits shown by banks' statements and savings account pass book were compared with cash receipts book entries, all receipts being traced into the book. All cancelled checks returned by the banks were compared with cash disbursements entries.

A trial balance at February 1, 1929, was taken to prove the general books to be in balance at the beginning of the period. All postings for the period to the general ledger were traced to books of original entry and the footings of the cash receipts book, cash disbursements book and general ledger were verified.

No discrepancies were disclosed.

Respectfully submitted, HOMER K. JONES & COMPANY,

By THOMAS PICKENS, *Certified Public Accountant.*

### RESOLUTION OF SYMPATHY

Mr. Lavens M. Thompson presented a resolution expressing regret at the absence of the President, Bishop W. B. Beauchamp, as follows:

*Be it resolved,* That we deeply regret the absence of the Chairman of our Board, Bishop W. B. Beauchamp, and more deeply do we regret the cause of his absence, and we desire to express the

hope that his illness is only temporary and that he may be very soon restored to his accustomed health and strength.

*Resolved further*, That the Secretary be instructed to convey to the bishop a message of love and our sincere prayers for his speedy recovery.

W. ERSKINE WILLIAMS,

MRS. F. F. STEPHENS.

L. M. THOMAS,

The Secretary was instructed to send a message of love and sympathy to Bishop Beauchamp. The following telegram was sent:

The Board of Missions wishes to convey to you a message of love and sympathy and sincere regret at your absence. You have our earnest prayers for a speedy recovery to health and strength.

MRS. FRED A. LAMB, *Secretary*.

### NOMINATING COMMITTEE'S REPORT

Report No. 1 of the Nominating Committee was read by Dr. F. S. Love and adopted, as follows:

#### REPORT NO. 1 OF THE NOMINATING COMMITTEE

We, your Committee on Nominations for Standing and Special Committees, report with the following nominations.

#### *Standing Committees of the Board of Missions*

Executive Committee: Bishop W. B. Beauchamp, P. D. Maddin, W. G. Cram, Mrs. W. J. Piggott, Lavens Thomas, Mrs. E. A. Kitchell, Alfred F. Smith, David Davies, Mrs. J. P. Harvill.

Foreign Work Committee: Bishop Warren A. Candler, Bishop E. D. Mouzon, Bishop W. N. Ainsworth, Bishop James Cannon, Jr., Mrs. E. J. Harper, Forney Hutchinson, Mrs. J. W. Mills, Nathan Newby, Mrs. E. A. Kitchell, Mrs. F. F. Stephens, Mrs. Homer Tatum, Lavens Thomas, W. Erskine Williams.

Estimates Committee: Bishop Sam R. Hay, A. J. Cauthen, R. G. Mowbray, Mrs. F. F. Stephens, General Secretary, Secretaries of the Board, Treasurers of the Board, J. W. Kyle, M. A. Childers.

Home Work Committee: Bishop W. F. McMurry, Bishop John M. Moore, Bishop Arthur J. Moore, Mrs. Lee Britt, O. S. Welch, J. B. Humbert, A. J. Cauthen, Mrs. Fred A. Lamb, Mrs. W. J. Piggott, Mrs. M. E. Mackey, Mrs. Nat G. Rollins, C. L. Shephard, J. G. Snelling.

By-Laws Committee: Bishop H. M. Du Bose, Ira F. Hawkins, Mrs. Nat G. Rollins, S. M. Black, W. G. Cram.

Education and Promotion Committee: Bishop Collins Denny, Bishop Paul B. Kern, Bishop A. Frank Smith, Mrs. T. C. Banks, W. L. Demaree, T. D. Ellis, J. D. Hammons, Mrs. E. J. Harper, Mrs. J. P. Harvill, Mrs. J. W. Mills, W. F. Quillian, Mrs. J. H. Walker, H. D. Johnston.

Committee on Evangelism: Bishop U. V. W. Darlington, Bishop H. A. Boaz, W. G. Cram, J. W. Perry, G. M. Davenport, Burke Culpepper, R. M. Courtney, Robin Gould, J. Ed Morgan, R. L. Russell.

Committee on Coöperation and Counsel with like Committee from Colored Methodist Episcopal Church: Bishop John M. Moore, W. G. Cram, J. W. Perry, Mrs. J. W. Downs, W. W. Alexander, T. H. Jack, C. H. Newbold, Mrs. J. F. McEachern, F. S. Love, W. D. Hawkins.

Industrial Work Committee of Counsel with the Board of Church Extension: W. G. Cram, J. W. Perry, Mrs. J. W. Downs, C. A. Slaughter.

Rural Committee: W. G. Cram, J. W. Perry, Mrs. J. W. Downs.

Mexican Work Committee of Counsel with the Board of Church Extension: W. G. Cram, J. W. Perry, Mrs. J. W. Downs, F. S. Onderdonk.

Salaries Committee: Bishop Sam R. Hay, P. D. Maddin, O. S. Welch, Mrs. Fred A. Lamb, David Davies.

W. F. McMURRY, *Chairman*;

F. S. LOVE, *Secretary*.

### CLOSING MATTERS

It was voted that after hearing Dr. W. F. Quillian, General Secretary of the Board of Christian Education, the Board adjourn to meet at 2:30 P.M.

Dr. Quillian brought a very clear and comprehensive message.

Telegrams were read from Bishop A. Frank Smith and Mrs. Lee Britt, as follows:

Exceedingly sorry not to attend meeting Board of Missions to-day. Unavoidable circumstances prevent. Please express my regrets to Board.

A. FRANK SMITH.

Regret that important matters connected with building program of Brown Hall, our new dormitory, requiring my presence in Williamsburg, will prevent my being present at Board meeting.

MRS. LEE BRITT.

Mr. B. A. Whitmore, of the Publishing House, was introduced and spoke briefly of the work of that institution.

Committees were called to meet immediately after adjournment for the purpose of organization.

The Executive Committee was called to meet after the adjournment of the afternoon session.

The Board adjourned with prayer by Bishop James Cannon, Jr.

## SECOND SESSION

THE afternoon session of the Special Meeting of the Board of Missions was called to order by the Vice President, Mr. P. D. Maddin, at 2:30 P.M.

The devotional was conducted by Bishop H. M. Du Bose.

The minutes of the morning session were read and approved.

## REPORT OF THE NOMINATING COMMITTEE

Report No. 2 of the Nominating Committee was read by Dr. F. S. Love and adopted, as follows:

## REPORT NO. 2—COMMITTEE ON NOMINATIONS

(Nominations from the Standing Committee on Nomination, for Secretaries, Treasurers, and other officers of the Board.)

Recording Secretary, Mrs. Fred A. Lamb.

Treasurer, General Section, J. F. Rawls.

Treasurer, Woman's Section, Mrs. Ina Davis Fulton.

Foreign Secretary, Section of General Work, O. E. Goddard.

Foreign Secretary, Section of Woman's Work, Miss Esther Case.

Home Secretary, Section of General Work, J. W. Perry.

Home Secretary, Section of Woman's Work, Mrs. J. F. Downs.

Education and Promotion Secretary, General Work, E. H. Rawlings.

Education and Promotion Secretary, Woman's Work, Mrs. B. W. Lipscomb.

Assistant Secretary, Section of General Work, Elmer T. Clark.

Assistant Secretary, Literature, Education, and Promotion Department, Woman's Work, Miss Estelle Haskin.

Assistant Secretary, Candidates, Education and Promotion Department, Woman's Work, Mrs. Hume R. Steele.

Assistant Secretary, Children's Work, Education and Promotion Department, Woman's Section, Miss Constance Rumbough.

W. F. McMURRY, *Chairman*;

F. S. LOVE, *Secretary*.

Joint Committee on Coöperation and Counsel, Board of Christian Education: W. G. Cram, J. W. Perry, O. E. Goddard, E. H. Rawlings, Mrs. B. W. Lipscomb, Mrs. F. F. Stephens, Miss Estelle Haskins.

## YOUNG PEOPLE'S WORK

Dr. Cram presented the following resolution in regard to Young People's Work, which was adopted:

*Resolved*, That owing to the necessity of making a careful transfer

of the work of the Young People's Missionary Societies to the new Board of Christian Education so as to prevent unnecessary loss to both the Board of Christian Education and the Woman's Missionary Council, Miss Julia Lake Stevens, formerly Young People's Secretary, be employed for a period of six months, or more if necessary, in order that the Young People's Work may be properly adjusted to the new legislation of the General Conference.

### PAINE COLLEGE JUBILEE

Dr. Cram moved that plans for the Jubilee for Paine College, which is to be celebrated in 1931 as authorized by the General Conference, be referred to the Joint Committee of Coöperation and Counsel with the Colored Methodist Episcopal Church. It was adopted.

### SALARIES COMMITTEE REPORT

The report of the Salaries Committee was read by Mr. David Davies and adopted, as follows:

The Committee on Salaries of the Board of Missions of the Methodist Episcopal Church, South, met in Dr. Cram's office at 2 P.M., June 18, 1930, with the following present: Mr. P. D. Maddin, Rev. O. S. Welch, Mrs. Fred A. Lamb, and Mr. David Davies. David Davies was elected Secretary. Salaries of the various officers were taken under consideration separately and upon motions duly made and carried, the committee unanimously made the following recommendations:

#### *General Work*

General Secretary .....	\$500.00	per month
Foreign Secretary, General Work .....	400.00	per month
Home Secretary, General Work .....	400.00	per month
Education and Promotion Secretary, G. Work .....	400.00	per month
Treasurer, General Work .....	400.00	per month
Assistant Secretary, General Work .....	350.00	per month
Rent Allowance, each .....	75.00	per month

#### *Woman's Work*

Home Secretary, Woman's Work .....	\$300.00	per month
Foreign Secretary, Woman's Work .....	300.00	per month
Education and Promotion Secretary, W. Section .....	300.00	per month
Treasurer, Woman's Section .....	300.00	per month
Candidate Secretary, Woman's Section .....	275.00	per month
Literature Secretary, Woman's Section .....	275.00	per month
Children's Work Secretary, Woman's Section .....	200.00	per month

A motion to adjourn prevailed.

P. D. MADDIN, *Chairman*;  
DAVID DAVIES, *Secretary*.



## COMMITTEES ORGANIZE

Various committees reported their organization as follows:

*Committee on Education and Promotion*

Bishop Paul B. Kern, Chairman; Dr. J. D. Hammons, Vice Chairman; Mrs. J. W. Mills, Secretary.

*The By-Laws Committee*

Bishop H. M. Du Bose, President; Ira F. Hawkins, Secretary.

*Committee on Foreign Work*

Bishop W. A. Candler, Chairman; Bishop James Cannon, Jr., Vice Chairman; W. Erskine Williams, Secretary.

*Committee on Home Work*

Bishop W. F. McMurry, Chairman; Mrs. Nat G. Rollins, Secretary.

The financial plan adopted by the General Conference and the action of the General Commission on Benevolences was placed in the hands of the members of the Board and explained by Dr. Cram.

A motion to adjourn prevailed.

The minutes of the session were read and approved.

Bishop Arthur J. Moore led in an earnest prayer and Bishop James Cannon, Jr., pronounced the benediction.

P. D. MADDIN, *Vice President*,

MRS. FRED A. LAMB, *Secretary*.

MINUTES OF THE FOURTH ANNUAL SESSION  
OF THE GENERAL MISSIONARY COUNCIL,  
METHODIST EPISCOPAL CHURCH, SOUTH

Held in Raleigh, N. C., December 11-12, 1929

FIRST SESSION, DECEMBER 11, 1929

Following a devotional half-hour conducted by Dr. J. W. Moore, of Virginia, the Fourth Session of the General Missionary Council of the Methodist Episcopal Church, South, was called to order at 9:30 A.M., December 11, 1929, in Edenton Street Church, Raleigh, N. C., by the General Secretary, Dr. W. G. Cram.

The following members were recorded as present:

*Administrative Staff.*—W. G. Cram, General Secretary; O. E. Goddard, Foreign Secretary, General Work; Miss Esther Case, Foreign Secretary, Woman's Work; J. W. Perry, Home Secretary, General Work; Mrs. J. W. Downs, Home Secretary, Woman's Work; E. H. Rawlings, Secretary of Education and Promotion, General Work; Mrs. B. W. Lipscomb, Secretary of Education and Promotion, Woman's Work; J. F. Rawls, Treasurer, General Work; Mrs. Ina Davis Fulton, Treasurer, Woman's Work; Elmer T. Clark, Assistant Secretary, General Work; Mrs. H. W. Steele, Candidate Secretary, Woman's Work; Miss Estelle Haskin, Literature Secretary, Woman's Work; Miss Julia Lake Stevens, Young People's Secretary, Woman's Work.

*Education and Promotion Committee.*—M. L. Butler, A. J. Cauthen, T. D. Ellis, John W. Shackford, G. L. Morelock, David Davies, Robin Gould, Mrs. E. J. Harper, Mrs. K. C. Childers, Mrs. D. N. Bourne, Mrs. J. M. Mills.

*Chairmen of Annual Conference Boards of Missions.*—E. B. Paul, Alabama; B. V. Switzer, Virginia; J. E. Wolfe, Tennessee; J. G. Snelling, Louisiana; W. A. Grant, Kentucky; J. H. Shore, North Carolina; W. A. Shelton, Georgia; A. T. Walker, Texas; J. W. Moore, Virginia; E. K. McLarty, North Carolina.

*Conference Missionary Secretaries.*—R. S. Satterfield, Oklahoma; Ira S. Satterfield, Florida; J. A. Baylor, West

Virginia; J. F. Simmons, Arkansas; J. G. Snellings, Louisiana;— — Ashburn, Texas; G. D. Prentiss, Kentucky; J. L. Piercy, Kentucky; L. H. Estes, Tennessee; W. D. Hawkins, Mississippi; F. K. Gamble, Alabama; F. S. Love, North Carolina; Wallace Rogers, Georgia; R. G. Moore, Mississippi; R. F. Bryant, Texas; J. W. Hunt, Texas; W. R. Thornton, California; H. C. Hoy, Missouri; A. S. Cauthen, South Carolina; W. H. Budd, Georgia; W. B. Ricks, Tennessee; A. T. Walker, Texas; R. E. Stackhouse, South Carolina; L. S. Flournoy, Virginia; R. M. Courtney, North Carolina; Forney Hutchinson, Oklahoma.

At the request of F. S. Love, Secretary of the Council, R. S. Satterfield, of Oklahoma, was elected Assistant Secretary.

Missionaries, Chairmen of Conference Boards of Missions, Secretaries, and other groups were introduced. Mr. Leslie B. Moss, Secretary of Committee on Reference and Counsel of the International Council of Missions, was introduced and given the privileges of the floor.

A motion carried providing for a Committee on Findings, consisting of nine members, to be appointed by the General Secretary.

Dr. Cram announced the presence of the editors of the Church, and the Council voted to grant them the privileges of the floor.

Bishop W. B. Beauchamp came to the platform and presided through the morning session. The Bishop addressed the Council, telling of the progress of our missionary work during the present quadrennium and pleading for more money with which to continue our program and to go forward with a more nearly adequate program in this time of great need and opportunity.

Dr. John R. Mott, President of the International Council of Missions, was introduced. The great audience that packed the house gave close attention to Dr. Mott's address on World Conditions.

Announcements were made, and the Council adjourned with the benediction by Bishop W. F. McMurry.

## AFTERNOON SESSION, FIRST DAY

Opening at 2:00 P.M., December 11, 1929, Dr. J. W. Moore conducted a devotional half-hour.

Dr. W. G. Cram called a number of returned missionaries to the platform. The first to speak was Mrs. Hamilton Moore, who told of her experience in Africa and the work being done in our mission in the Congo.

Rev. C. L. Smith, missionary from Brazil, spoke, describing in a most vivid way the great size of Brazil and telling of our missionary opportunity in that developing country.

Our missionary work in Korea was reported by Rev. M. B. Stokes, missionary at home on furlough.

Miss Constance Rumbough, in White Russian costume, fascinated us with a story of her work in Little White Russia.

Dr. Cram announced the Committee on Findings: Bishop U. V. W. Darlington, Forney Hutchinson, J. G. Snelling, J. W. Perry, Wallace Rogers, Mrs. J. W. Downs, J. F. Simmons, F. K. Gamble, Miss Esther Case.

The Council adjourned at 4:15 P.M., M. B. Stokes pronouncing the benediction.

## EVENING SESSION, FIRST DAY

The devotional half-hour was conducted by Dr. J. W. Moore.

Dr. J. W. Perry and Mrs. J. W. Downs, Secretaries of the Home Departments of the General Board of Missions, had charge of the program. The first speaker was Dr. R. H. Harper, editor of the New Orleans *Christian Advocate*, who told of our work among the people of French descent and other foreigners in Louisiana. The second speaker was Deaconess Helen Gardner, who spoke on work among young people.

R. B. Burgess, President of Textile Industrial Institute, Spartanburg, S. C., was enthusiastic in telling about his work.

The last speaker was Miss Glenn Moore, a worker among Mexicans in California.

Benediction by Dr. Cram.

## MORNING SESSION, SECOND DAY

The Council was opened at 9:00 A.M. with a hymn and prayer. Dr. Moore, in the devotional half-hour, continued his study of Isaiah, Dr. Cram presiding.

Rev. E. C. Peters, President of Paine College at Augusta, Ga., told the story of sixty years of work for the education and Christianization of Negroes in the school and made a plea for more money with which to expand and meet the growing demands upon the institution.

How a Deaconess May Be Helpful in a Local Church Program was discussed by Deaconess Mamie J. Chandler, worker in Edenton Street Church, Raleigh, N. C.

Dr. J. W. Moore, High Point, N. C., spoke on the topic, "How a Local Church Can Coöperate in the Missionary Program of the Church."

Dr. Forney Hutchinson, St. Luke's Church, Oklahoma City, spoke on The Free Will Offering.

Bishop U. V. W. Darlington told about our work in Europe, and Bishop W. A. Candler told of our work in Cuba.

Bishop Candler pronounced the benediction, and the morning session adjourned at 12:45 P.M.

## AFTERNOON SESSION, SECOND DAY

The Council was called to order at 2:15 P.M., and Dr. J. W. Moore gave his concluding study of Isaiah.

By vote of 11 to 7, New Orleans was named as the meeting place of the Council in 1930.

Dr. J. W. Perry read the report of Committee on the Financial Conditions of Conference Boards as follows:

Your Committee appointed to consider the Financial Condition of Conference Boards beg leave to report that we asked for a report from all the Annual Conference Boards of Missions, nineteen of which responded, which is one-half the total number. Two of these reported a small indebtedness, which they have planned to cancel within two years, all the others report a balance carried over, from a small sum to \$30,000. We rejoice that these Boards are in such sound condition and trust that foretokens an aggressive frontal attack on all the problems now confronting our Conferences, particularly as to the rural Church and growing industrial communities.

Respectfully submitted,

J. F. SIMMONS,  
W. S. GRANT,  
J. W. PERRY.

The report was adopted.

L. H. Estes read a report of the Committee on Report Blanks, as follows:

Your Committee on Blanks would make the following recommendations: First. That in order to have uniform blanks for use in the Annual Conferences we refer this matter to the General Conference Commission on Statistical Blanks and request them to prepare same. We further recommend in this connection that Dr. Perry be requested to secure samples of the blanks now being used in each Conference for the guidance of the committee. Second. That a request be made of the General Conference Commission on Statistical Blanks to provide a column in the pastor's financial report for the proper recording of the amount raised on Missionary Maintenance.

Respectfully submitted,

J. W. PERRY, *Chairman*;  
L. H. ESTES, *Secretary*.

The report was adopted.

J. W. Perry read Report No. 1 of the Committee on Findings, as follows:

#### FINDINGS COMMITTEE REPORT No. 1

At the last session of the Missionary Council the Committee on Findings brought in its report, which begins with this sentence: "It is our profound conviction that our greatest need is spiritual." This we want to repeat with all the emphasis of which we are capable. For we believe in the language of a year ago that nothing can take the place of genuine Christian experience as the power for all religious activity and liberality. If the foregoing is correct, and we believe it is, the greatest need of our Church is a genuine sweeping revival of grace which will bring the entire Church to her knees in penitence and consecration, and this revival should embrace the entire Church from pulpit to pew.

We rejoice in the progress of our missionary work during the present quadrennium. The Board of Missions has come from under a staggering debt and is now on a cash basis, for which we rejoice and rejoice.

The educational feature of our missionary work is very necessary. The great mountain of difficulty before us is missionary ignorance and indifference on the part of too large a number of our people. We have blasted away at this mountain during the present quadrennium with our plan of getting missionary information to our people. We trust the last year of the quadrennium will serve still further to reduce this amount of difficulty and hasten the day when it shall be removed and cast into the midst of the sea.



We believe that the Missionary Council has served not only the purposes of ■ conference, but it has been ■ spiritual force which has quickened the faith and strengthened the purposes of the missionary leaders of the Church and has sent out life-giving streams to the entire connection.

Again and again during this Council we have heard of the opportunities for great advances that are literally and eloquently calling us in all our mission fields. God is working in these fields, and we should be vitally interested in what he is doing.

As members of this Missionary Council we set ourselves to the task before us and call upon our bishops, presiding elders, pastors, and membership as a whole to prayerfully give their hands and hearts during January and February to the whole of the maintenance program. Our people have the money, and we can and should secure \$1,000,000 during 1930 to help answer the call of God through our Church.

There are two items which we must emphasize as being of supreme importance, namely, full collection on all benevolences and ■ freewill offering from every Church for Missionary Maintenance. If this could be realized in the life of the Church, it would enable the Board of Missions to send out into needy fields scores of our prepared young people who are waiting to go. The fields are ripe, the workers wait, God is calling. What shall our answer be?

J. F. SIMMONS, *Secretary*.

The report was adopted.

Report No. 2 of the Committee on Findings was read by J. W. Perry, as follows:

#### FINDINGS COMMITTEE REPORT NO. 2

Since the question of law observance and law enforcement is to the fore in the thinking and living of the Christian citizens of this country, we record our approval of every effort from whatever source to correct the lawless conditions which are all too prevalent in our country. We also urge our people to do all in their power to uphold the hands of those in authority and to maintain respect for all laws of the land, both by precept and example.

U. V. W. DARLINGTON, *Chairman*;

J. F. SIMMONS, *Secretary*.

The report was adopted.

Resolutions of appreciation were read by Dr. J. W. Perry and approved by rising vote, as follows:

#### FINDINGS COMMITTEE REPORT NO. 3

This session of the General Missionary Council, held in the historic city of Raleigh, N. C., has been made an occasion of genuine delight

on account of the cordial entertainment and kindly hospitality here received.

Therefore, we express our sincere appreciation to the pastor-host, Rev. F. S. Love, and the good people of the Edenton Street Church for the many gracious courtesies extended to us, to the hotels for their thoughtful attention and care for our comfort, and to the newspapers of the city for their generous reports of the Council proceedings and addresses.

U. V. W. DARLINGTON, *Chairman*;

J. F. SIMMONS, *Secretary*.

The report of Committee on Program was read by L. H. Estes, as follows:

The last ten years the missionary enterprise has been facing adjustments in the nations to which we have been carrying the gospel, which has compelled a new and a thorough study of how best to meet the rising tides of nationalism, the development of self-consciousness in church life, and the demand for autonomy in controlling the affairs of indigent churches. This, however, is a development not to discourage us, but to bring us to a realization of the real success and purpose of the program of Christianity in these lands.

We shall need leadership in these mission fields of the very highest order, a leadership that has the ability to guide these fast developing Christian groups and possessing such vital Christian spirit that they shall be able to do this without producing any sense on the part of those they are seeking to help that we are in any way looking upon them as an inferior group of people. The spirit of sympathetic coöperation and utter brotherliness in Christ must be characteristic of this leadership among these peoples whom we seek to serve.

This changed condition which we face in all these lands will demand, not less of our money, but more, and the financial needs of the Mission Boards of the United States is an expanding one. We feel confident that the constituency of the Methodist Episcopal Church, South, may be brought to realize the vast opportunity which has opened up for larger development of the kingdom of God among the children of men, and that they can be led to a larger sharing of our material good, in order that this opportunity may be seized at its crucial moment.

The new and larger problems of Missions involves an increased expenditure on the part of the Church, which in turn is dependent upon a better understanding of Missions by our people. The cultivation plan prepared by the last General Conference is best designed to accomplish both of these objectives, as has been amply attested by the wonderful success the plan has already achieved.

Therefore, in view of the approach of another General Conference, your Committee respectfully recommends that this body memorialize the General Conference which meets in the city of Dallas, May 7, 1930:

First. That there be no increase in the general assessments for the ensuing quadrennium and that the same educational and financial plan be used therein which has proven so eminently satisfactory in the quadrennium now closing, in the work of our General Board of Missions.

Second. That the Constitution of the Board of Missions be so changed as to permit an Annual Conference to retain 10 per cent of the Missionary Maintenance Fund, raised within its own borders, for the use of the Annual Conference Board of Missions.

W. B. BEAUCHAMP, *Chairman*;

L. H. ESTES, *Secretary*.

The motion made by Mr. Davies to amend report of the Committee on Findings by striking out Article No. 2 was lost.

The motion made by F. S. Love to amend the report of the Committee on Findings by striking out the words "to permit" and make the article to read: "That the Constitution of the Board of Missions be so changed as to instruct the Annual Conference to retain 10 per cent of the Missionary Maintenance Fund" was carried.

## MISSIONARY DIRECTORY OF THE METHODIST EPISCOPAL CHURCH, SOUTH

### FOREIGN MISSIONARIES

(\*Indicates on furlough)

#### CHINA

Appointed	Name and Address	Home Address or Conference
1884. Miss	Virginia Atkinson (emeritus), Soochow	Atlanta, Ga.
1887. Miss	Elizabeth Hughes (retired)	Daleville, Miss.
1887. Rev. and Mrs.	W. B. Burke, Sungkiang	South Georgia
1888. Rev. and Mrs.	J. L. Hendry (retired)	Texas
1890. Rev. and Mrs.	T. A. Hearn (retired)	Little Rock
1892. Mrs.	Julia Gaither (emeritus), at home	Atlanta, Ga.
1892. Miss	Alice G. Waters, Nanziang	Murray, Ky.
1892. Miss	Martha E. Pyle, Shanghai	Kansas City, Mo.
1892. Miss	Mildred B. Bomar (retired)	Weldon, N. C.
1892. Miss	Clara E. Steger, Sungkiang	Mountain Grove, Mo.
1896. Miss	Ella D. Leveritt, Changchow	Monroe, Ga.
1896. Rev. and Mrs.	W. B. Nance, Soochow	Tennessee
1897. Rev. and Mrs.	J. W. Cline,* Shanghai	Little Rock
1899. Rev. and Mrs.	Joseph Whiteside (retired)	North Alabama
1899. Miss	Mary M. Tarrant,* Soochow	St. Louis, Mo.
1901. Rev.	A. C. Bowen, Sungkiang	Alabama
1901. Miss	Ida Anderson, Wusih	Jackson, Miss.

Appointed	Name and Address	Home Address or Conference
1901. Miss	Mary Culler White, Sungkiang	Nashville, Tenn.
1904. Miss	Maggie J. Rogers, Soochow	Marlin, Tex.
1905. Rev. and Mrs.	J. C. Hawk, Shanghai	Holston
1906. Rev. and Mrs.	W. A. Estes, Huchow	Columbus, Ohio
1906. Miss	Nettie Peacock, Shanghai	Macon, Ga.
1906. Miss	Emma Lester,* Shanghai	Augusta, Ga.
1907. Miss	Nell Drake, Sungkiang	Port Gibson, Miss.
1908. Miss	Julia Wasson, Shanghai	Ethel, Miss.
1909. Miss	Mary Hood, R.N., Shanghai	Brownsville, Miss.
1909. Miss	Lelia J. Tuttle, Soochow	Lenoir, N. C.
1909. Miss	Clara Park (retired)	Columbia, S. C.
1909. Dr. and Mrs.	J. A. Snell,* Soochow	Tennessee
1910. Rev. and Mrs.	W. M. Smith, Changshu	Southwest Missouri
1910. Mr. and Mrs.	J. W. Dyson, Soochow	Fayette, Mo.
1910. Dr. and Mrs.	F. P. Manget, Huchow	North Georgia
1911. Miss	Annie Bradshaw, Soochow	Lynch Station, Va.
1912. Miss	Alice Green, Changchow	Jonesboro, N. C.
1912. Miss	Nina W. Troy, Soochow	Greensboro, N. C.
1913. Miss	May Hixon,* Shanghai	Des Moines, Iowa
1913. Miss	Laura V. Mitchell,* Huchow	Arcadia, Fla.
1914. Miss	Louise Robinson, Shanghai	New Decatur, Ala.
1914. Miss	Sue Stanford, Shanghai	Waco, Tex.
1914. Miss	Nina M. Stallings, Soochow	Mexico, Mo.
1914. Miss	Muriel Smith (contract), Shanghai	England
1914. Rev. and Mrs.	Sidney R. Anderson, Shanghai	Central Texas
1915. Miss	Kate Hackney, Soochow	Asheville, N. C.
1916. Miss	Mary Blackford, Shanghai	St. Louis, Mo.
1917. Miss	Sallie Lou MacKinnon,* Shanghai	Maxton, N. C.
1918. Rev. and Mrs.	D. L. Sheretz, Soochow	Baltimore
1919. Rev. and Mrs.	R. T. Henry, Soochow	North Mississippi
1919. Miss	Alice Allsup, Soochow	Maypearl, Tex.
1919. Miss	Marguerite H. Clark, Shanghai	Sunnyside, Va.
1920. Rev. and Mrs.	H. L. Sone, Huchow	West Texas
1921. Rev. and Mrs.	J. H. H. Berckman, Changchow	Albertville, Ala.
1921. Miss	Lillian Knobles, Soochow	State Line, Miss.
1921. Miss	Jessie Bloodworth, Shanghai	Hartshorne, Okla.
1921. Miss	Mary Dill Overall, Shanghai	Dyer, Tenn.
1922. Miss	Lucy Jim Webb, Shanghai	Forsythe, Ga.
1922. Miss	Margaret Rue, Wusih	Norfolk, Va.
1923. Miss	Cornelia Crozier, Soochow	Fayetteville, Ark.
1923. Miss	Mary Bell Winn, Soochow	Ridgeway, S. C.
1923. Rev. and Mrs.	William T. Steele,* Soochow	Tennessee
1924. Dr. and Mrs.	R. Morris Paty, Changchow	Bellbuckle, Tenn.
1924. Mr. and Mrs.	Frank E. Tomlin, Soochow	Purdin, Mo.
1925. Miss	Anne E. Herbert, R.N., Shanghai	Bennettsville, S. C.
1925. Miss	Ethel Wytelle Bost, Soochow	Cornelia, S. C.
1925. Miss	Naomi Howie, Soochow	Waynesville, N. C.

Appointed	Name and Address	Home Address or Conference
1925.	Miss Lucie Clark, Sungkiang.....	Osawatomie, Kan.
1925.	Miss Marion Babb,* Soochow.....	Upper South Carolina
1925	Dr. and Mrs. Vivian Patterson,* Soochow.....	Canton, Ga.
1926.	Miss Lorena Foster, R.N., Changchow.....	Pearsall, Tex.
1928.	Miss Athria McElwreath, Changchow.....	Arlington, Tex.
1929.	Miss Elizabeth Steagall Dent, Soochow.....	Atlanta, Ga.
1929.	Miss Jean F. Craig, Peiping.....	Richmond, Va.
1929.	Miss Pearl McCain, Peiping.....	Searcy, Ark.
1929.	Miss Rolfe Whitlow, Soochow.....	Little Rock, Ark.
1929.	Dr. and Mrs. James Thoroughman, Changchow...	Atlanta, Ga.
1929.	Mr. Frank Ferguson, Soochow.....	Birmingham, Ala.
1929.	Mr. and Mrs. Melville Williams, Soochow....	Portsmouth, Va.
1930.	Miss Robbie Lee Leggett.....	Mississippi
1930.	Miss Sarah Glenn, R.N.....	Upper South Carolina
1930.	Miss Ursula Thompson, R.N.....	Lima, Ohio

## JAPAN

1887.	Miss Nannie B. Gaines, Hiroshima.....	Florida
1888.	Rev. and Mrs. S. H. Wainwright, Tokyo.....	St. Louis
1888.	Rev. J. C. C. Newton (retired).....	Virginia
1889.	Rev. and Mrs. T. W. B. Demaree, Oita.....	Kentucky
1890.	Rev. and Mrs. W. A. Wilson,* Okayama.....	Western North Carolina
1890.	Rev. and Mrs. W. E. Towson (retired).....	South Georgia
1891.	Rev. and Mrs. W. J. Callahan,* Matsuyama....	South Georgia
1893.	Rev. and Mrs. J. T. Meyers, Ashiya.....	Baltimore
1893.	Rev. and Mrs. S. E. Hager, Ashiya.....	Louisville
1893.	Rev. and Mrs. W. R. Weakley,* Tokuyama.....	Missouri
1895.	Rev. T. H. Haden, Koto Mura, Nishinomiya-Shigai.....	Virginia
1896.	Miss Ida M. Worth (retired).....	Tullulah, Ill.
1897.	Rev. and Mrs. W. K. Matthews, Koto Mura, Nishinomiya-Shiga.....	Tennessee
1903.	Miss Margaret M. Cook, Osaka.....	Newnan, Ga.
1904.	Miss Ida Shannon, Hiroshima.....	Abingdon, Va.
1906.	Rev. and Mrs. S. A. Stewart,* Hiroshima.....	Monroe, N. C.
1908.	Miss Katherine Shannon, Hiroshima.....	Albertville, Ala.
1910.	Miss Annie Belle Williams, Osaka.....	Charleston, S. C.
1910.	Mr. and Mrs. J. S. Oxford, Kobe.....	Central Texas
1910.	Miss Nellie Bennett (retired).....	Virginia
1912.	Rev. and Mrs. N. S. Ogburn, Koto Mura, Nishinomiya-Shigai.....	Western North Carolina
1912.	Rev. and Mrs. J. W. Frank, Uwajima.....	North Carolina
1913.	Rev. and Mrs. H. P. Jones, Koto Mura, Nishinomiya-Shigai.....	Southwest Missouri
1915.	Miss Annette Gist, Kobe.....	McIntosh, Fla.
1915.	Miss Charlie Holland,* Kobe.....	Lufkin, Tex.
1917.	Miss Manie Towson, Oita.....	Eastman, Ga.
1917.	Miss Mabel Whitehead, Osaka.....	Birmingham, Ala.



Appointed	Name and Address	Home Address or Conference
1917.	Mr. and Mrs. Roy Smith, Kobe	Illinois
1918.	Rev. and Mrs. J. B. Cobb, Hiroshima	South Georgia
1919.	Miss Blanche D. Hager, Osaka	Kobe, Japan
1919.	Rev. and Mrs. I. L. Shaver, Nakatsu	Western North Carolina
1920.	Miss Catherine Stevens, Hiroshima	Grenada, Miss.
1920.	Miss Mary Searcy, Kure	Columbia, Mo.
1921.	Rev. and Mrs. J. Paul Reed, Kobe	Chillicothe, Mo.
1921.	Rev. and Mrs. J. J. Mickle, Koto Mura, Nishinomiya-Shigai	Amarillo, Tex.
1922.	Rev. and Mrs. Peyton Lee Palmore, Himeji	Richmond, Va.
1922.	Rev. and Mrs. George Waters, Kyoto	Marietta, Ga.
1922.	Miss Katherine Johnson, Hiroshima	Poplar Bluff, Mo.
1922.	Miss Myra Pauline Anderson, Kobe	Anderson, S. C.
1922.	Miss Lois Cooper (China, 1922-26), Kure	Brookhaven, Miss.
1923.	Miss M. Elston Rowland,* Kobe	Washington, D. C.
1923.	Miss Anne Peavy,* Osaka	Byron, Ga.
1923.	Miss Mozelle Tumlin,* Oita	Thomaston, Ga.
1923.	Rev. and Mrs. S. M. Hilburn, Koto Mura, Nishinomiya-Shigai	Mobeetie, Tex.
1924.	Rev. and Mrs. Ava Floyd (retired)	ChIPLEY, Ga.
1924.	Miss Ida Lois Maddox,* Hiroshima	Madison, Ga.
1925.	Miss Mary Douglas Finch, Hiroshima	Chase City, Va.
1925.	Rev. and Mrs. Harris Waters, Kyoto	Baltimore
1926.	Miss Sallie Elizabeth Carroll, Oita	Batesville, Va.
1927.	Miss Ruth Field, Osaka	Newnan, Ga.
1929.	Miss Leila Bagley, Tokyo	LaGrange, Ga.
1929.	Mr. Marshall Lovell	Franklin, Tenn.
1930.	Miss Althea May Cronk	West Texas
1930.	Miss Stella Marie Graves	New York City
1930.	Rev. and Mrs. John Stroud	Savannah, Tenn.
1930.	Rev. and Mrs. J. D. Stott	Princeton, N. C.

## KOREA

1898.	Rev. and Mrs. R. A. Hardie, Seoul	Canada
1900.	Dr. and Mrs. J. B. Ross, Wonsan	Kentucky
1902.	Rev. and Mrs. J. L. Gerdine, Songdo	South Georgia
1904.	Miss Ellasue Wagner, Seoul	Chilhowie, Va.
1906.	Miss Lillian Nichols, Songdo	Savannah, Ga.
1907.	Rev. and Mrs. N. B. Stokes, Seoul	Western North Carolina
1908.	Miss Kate Cooper, Wonsan	Douglasville, Ga.
1909.	Miss Hallie Buie,* Seoul	Wesson, Miss.
1909.	Miss Laura V. Edwards,* Seoul	Hereford, Tex.
1909.	Rev. and Mrs. C. N. Weems,* Songdo	Kentucky
1910.	Miss Bertha Smith, Songdo	Marshall, Mo.
1910.	Rev. and Mrs. L. C. Brannon, Choon Chun	Newville, Ala.
1911.	Miss Carrie Una Jackson, Choon Chun	Arlington, Ky.
1911.	Miss Ida Hankins,* Songdo	Wilmington, N. C.



Appointed	Name and Address	Home Address or Conference
1911. Miss Hortense Tinsley, Seoul.....		Americus, Ga.
1912. Miss Bessie Oliver, Wonsan.....		Unadilla, Ga.
1912. Rev. and Mrs. V. R. Turner, Songdo.....		Virginia
1913. Miss Agnes Graham, Songdo.....		Comanche, Tex.
1914. Dr. and Mrs. E. W. Anderson, Wonsan.....		South Georgia
1914. Rev. and Mrs. L. P. Anderson, Wonsan.....		South Georgia
1916. Miss Rosa M. Lowder, Songdo.....		Rutherford College, N. C.
1919. Mr. and Mrs. J. E. Fisher, Seoul.....		Millersburg, Ky.
1921. Mr. and Mrs. L. H. Snyder, Songdo.....		Childress, Tex.
1921. Mrs. Velma H. Maynor, Seoul.....		Oneonta, Ala.
1922. Miss Ruby K. Lee, Seoul.....		Statesboro, Ga.
1922. Miss Alice McMakin, Songdo.....		Wellford, S. C.
1923. Miss Clara Howard, Songdo.....		Kathleen, Ga.
1923. Miss Blanche Hauser, R.N., Wonsan.....		Pfafftown, N. C.
1924. Miss Sadie Maud Moore,* Wonsan.....		Statesboro, Ga.
1924. Miss Mary Helen Rosser, R. N.,* Songdo.....		Macon, Ga.
1924. Miss Nannie Gilder Black,* Songdo.....		Chester, S. C.
1925. Miss Olive Lee Smith, Choon Chun.....		Reidsville, N. C.
1925. Miss Euline E. Smith, Songdo.....		Hamlet, N. C.
1925. Rev. and Mrs. Richard Swinney, Wonsan.....		Southwest Missouri
1925. Rev. and Mrs. Roy Price, Chulwon.....		Virginia
1926. Miss Ruth Diggs, Seoul.....		Spartanburg, S. C.
1927. Miss Josephine Dameron (contract), Seoul.....		Warrenton, N. C.
1927. Miss Alice Margaret Billingsley, Seoul.....		Duncan, Ariz.
1927. Miss Nellie A. Dyer, Seoul.....		Pottsville, Ark.
1928. Miss Mabel Cherry, Seoul.....		Unionville, N. C.
1928. Miss Maude V. Nelson, R.N., Seoul.....		Elderville, Tex.
1928. Rev. V. W. Peters, Seoul.....		Rosemead, Calif.
1928. Rev. and Mrs. John M. Norris, Seoul.....		Louisiana
1928. Dr. and Mrs. H. H. Boehning, Songdo.....		Canyon, Tex.
1929. Rev. and Mrs. Ralph H. Lewis, Seoul.....		Carlisle, Ark.
1929. Rev. and Mrs. Earl Emmerick, Seoul.....		New Orleans, La.
1929. Dr. and Mrs. E. W. Demaree.....		West Virginia
1930. Miss Susie Peach Foster.....		Alabama
1930. Miss Ann Wallis.....		East Oklahoma
1930. Rev. and Mrs. David Weems.....		Redding, Conn.
1930. Rev. and Mrs. Gerald Speidel.....		Virginia
1930. Miss Annie Turner.....		Lynchburg, Va.

## BRAZIL

1881. Rev. and Mrs. J. L. Kennedy.....	Holston
1883. Rev. and Mrs. J. W. Tarboux (retired).....	South Carolina
1886. Rev. and Mrs. H. C. Tucker, Rio de Janeiro.....	Tennessee
1888 Rev. and Mrs. M. Dickie, Sao Paulo.....	Virginia
1894. Miss Layona Glenn,* Rio de Janeiro.....	Conyers, Ga.
1895. Rev. and Mrs. W. B. Lee, Sao Paulo.....	North Carolina
1895. Miss Eliza B. Perkinson (retired).....	Salisbury, Mo.

Appointed	Name and Address	Home Address or Conference
1896. Miss Lily A. Stradley (emeritus)	Piracicaba	Lewisburg, Ohio
1896. Rev. and Mrs. J. W. Price,	Porto Alegre	Tennessee
1900. Rev. and Mrs. J. M. Terrell,*	Rio de Janeiro	Western N. C.
1901. Rev. and Mrs. G. D. Parker,	Santa Anna	Louisiana
1901. Miss Helen Johnston,	Ribeirao Preto	Sebastian, Fla.
1903. Miss Emma Christine,	Ribeirao Preto	Kenwood Springs, Mo.
1904. Rev. and Mrs. C. L. Smith,*	Sao Paulo	South Carolina
1905. Miss Elizabeth Lamb (retired)		Fayetteville, N. C.
1905. Mrs. Fannie K. Brown (retired)		Knoxville, Tenn.
1907. Miss Eunice Andrew,	Santa Maria	St. Louis, Mo.
1907. Rev. and Mrs. W. G. Borchers,	Santos	Missouri
1907. Rev. and Mrs. S. A. Belchers,*	Campinas	South Georgia
1910. Rev. and Mrs. Paul E. Buyers,	Rio de Janeiro	South Georgia
1911. Rev. and Mrs. Charles A. Long,	Petroplis	Texas
1911. Rev. and Mrs. Anderson Weaver,	Juiz de Fora	North Georgia
1911. Miss Rachel Jarrett,*	Piracicaba	Redwater, Tex.
1911. Miss Leila F. Epps,	Sao Paulo	Kingstree, S. C.
1911. Miss Lydia Ferguson,	Rio de Janeiro	Belton, Tex.
1911. Miss Sophia Schalch,	Biriguy	Brazil
1912. Miss Eva Louise Hyde,	Rio de Janeiro	Fulton, Mo.
1913. Miss Mary Jane Baxter,	Piracicaba	Huntsville, Ala.
1914. Miss Gertrude Kennedy,	Santa Maris	Kenbridge, Va.
1914. Rev. and Mrs. C. B. Dawsey,	Biriguy	Spartanburg, S. C.
1914. Rev. and Mrs. J. W. Daniel,	Porto Alegre	West Texas
1915. Miss Maud Mathis,*	Rio de Janeiro	Texarkana, Ark.
1915. Miss Mary Sue Brown,	Porto Alegre	Gatesville, Tex.
1916. Miss Lela Putnam,*	Bello Horizonte	Albany, Tex.
1916. Miss Nancy R. Holt,	Sao Paulo	Norfolk, Va.
1918. Miss Mary Alice Lamar,	Bello Horizonte	Houston, Tex.
1919. Rev. and Mrs. W. H. Moore,	Juiz de Fora	Foster, Ky.
1919. Rev. and Mrs. D. L. Betts,	Cruz Alta	Tony Creek, S. C.
1919. Rev. and Mrs. H. I. Lehman,	Sao Paulo	Pennsylvania
1920. Rev. and Mrs. Jalmar Bowden,	Juiz de Fora	North Texas
1921. Rev. and Mrs. J. R. Saunders,	Porto Alegre	Newport News, Va.
1921. Mr. and Mrs. W. R. Schisler,	Passo Fundo	Marianna, Ark.
1921. Mr. and Mrs. J. E. Moreland,	Porto Alegre	Washington, D. C.
1921. Miss Louise Best,	Santa Maria	Saluda, S. C.
1921. Miss Viola Matthews,	Rio de Janeiro	Charley Hope, Va.
1922. Miss Rosalie Brown,	Ribeirao Preto	Atlanta, Ga.
1922. Rev. and Mrs. W. M. Carr,	Juiz de Fora	Virginia
1922. Rev. and Mrs. C. E. Hubbard,	Sao Paulo	North Georgia
1924. Rev. and Mrs. James Ellis,	Santa Maria	Upper South Carolina
1924. Miss Alice Bertha Denison,*	Bello Horizonte	Waco, Tex.
1925. Miss Mabel Jetton,*	Santa Maria	Washington, D. C.
1925. Miss Ruth Merritt,	Piracicaba	Yanceyville, N. C.
1925. Miss Susie Pruitt,	Porto Alegre	Iva, S. C.
1925. Miss Mary Hinton,	Piracicaba	Ethelville, N. C.

Appointed	Name and Address	Home Address or Conference
1925. Miss Zula Terry,*	Passo Fundo.....	Cedar Bayou, Tex.
1926. Miss Verda Noreen Farrar,	Bello Horizonte.....	Advance, Mo.
1927. Miss Mary Allie Cobb,	Rio de Janeiro.....	Columbia, S. C.
1927. Miss Clyde Varn,	Porto Alegre.....	Islandton, S. C.
1928. Miss Mary Helen Clark,	Rio de Janeiro.....	Fort Thomas, Ky.
1928. Miss Sophia Mount,	Santa Maria.....	Memphis, Tenn.
1928. Mr. and Mrs. Eugene Chesson,	Passo Fundo.....	Durham, N. C.
1929. Rev. Herbert Gorsuch.....		Baltimore, Md.
1929. Rev. and Mrs. Clyde L. Cooper.....		Browning, Mo.
1929. Miss Lucy Alta Wade,	Bello Horizonte.....	Ashdown, Ark.
1929. Miss Gertrude Grace Clapp,	Rio de Janeiro.....	Birmingham, Ala.
1930. Miss Aultie Pauline Burns.....		Tennessee
1930. Miss Ruth Dewey Anderson.....		Northwest Texas

## MEXICO

1882. Rev. D. W. Carter (retired).....	Central Texas
1883. Miss Nannie E. Holding (emeritus).....	Covington, Ky.
1887. Miss Leila Roberts (emeritus), Saltillo.....	Bonham, Tex.
1889. Miss Ellie B. Tydings (retired).....	Ocala, Fla.
1889. Rev. W. D. King (retired).....	Missouri
1896. Miss Edith Park, Saltillo.....	Amarillo, Tex.
1897. Rev. J. H. Fitzgerald (retired).....	Pacific
1898. Miss Laura V. Wright (retired).....	Baltimore, Md.
1901. Miss Norwood E. Wynn (retired).....	Dallas, Tex.
1904. Rev. Arthur Marston (retired).....	North Arkansas
1906. Miss Frances Montague, El Paso, Tex.....	Tennessee
1906. Rev. and Mrs. L. B. Newberry, Chihuahua.....	West Texas
1907. Rev. and Mrs. B. O. Hill, El Paso, Tex.....	Texas
1908. Rev. Joseph Thacker (retired).....	Nogales, Ariz.
1911. Miss Virginia E. Booth, Saltillo.....	Austin, Tex.
1912. Miss Lilly F. Fox, Chihuahua.....	Odessa, Mo.
1913. Miss Ethel McCaughan, Durango.....	Corpus Christi, Tex.
1919. Miss Dora L. Ingram, Monterrey.....	Centralia, Mo.
1919. Rev. and Mrs. Milton C. Davis, Mexico City.....	Missouri
1921. Miss Emma L. Eldridge, Parral.....	Wichita, Kan.
1921. Miss Myrtle Pollard, Parral.....	Batesville, Miss.
1921. Miss Myrtle James, Monterrey.....	Devine, Tex.
1922. Miss Lorraine Buck,* Saltillo.....	Bessemer, Ala.
1923. Miss Ruth Byerly,* Durango.....	Shepherdstown, W. Va.
1923. Miss Edna Potthoff, R.N., Chihuahua.....	Houston, Tex.
1923. Miss Eva Massey,* Parral.....	White Post, Va.
1923. Miss Anna Belle Dyck, Chihuahua.....	Halsted, Va.
1923. Miss Marie Walton, El Paso, Tex.....	Cave City, Ky.
1924. Mr. and Mrs. D. D. Steele, Montemorelos.....	Corpus Christi, Tex.
1925. Miss May Johnson (Cuba, 1925-27), Chihuahua.....	Winchester, Ky.
1925. Miss Ellen B. Cloud, R.N., Monterrey.....	Pembroke, Ky.

Appointed	Name and Address	Home Address or Conference
1925. Miss Anne Deavours (1923-25, Mexico; 1925, Cuba), Monterrey		Palding, Miss.
1925. Miss Vada Gilliland,* Parral		Georgetown, Tex.
1925. Miss Eula Winn, Durango		Columbia, S. C.
1926. Miss M. Belle Markey (Cuba, 1902-25; Mexico, 1926), Chihuahua		Cleveland, Tenn.
1926. Miss Irene Nixon, Durango		Georgetown, Tex.
1926. Miss Helen Hodgson, Saltillo		Orrville, Calif.
1926. Miss Lucile Vail (contract) (Cuba, 1916-24), Chihuahua		Cartersville, Ga.
1927. Miss Lenore Rees, Durango		Center Point, Tex.
1927. Miss Mary Theresa Hoyle (contract), Monterrey		Ferrum, Va.
1927. Rev. and Mrs. Harvard Clements, Chihuahua		Cuba
1928. Miss Blanche Eva O'Briant, Chihuahua		Durham, N. C.
1928. Miss Alice M. Hardt, Saltillo		Hondo, Tex.
1929. Miss Jewell Golds Burns, Chihuahua		Port Arthur, Tex.
1929. Miss Ola Eugene Callahan, Durango		Greensboro, N. C.
1929. Miss Priscilla Walker, Monterrey		Asheville, Miss.
1930. Mr. and Mrs. Ivan C. Du Bois		Cookeville, Tenn.

## CONGO

1916. Rev. and Mrs. H. P. Anker, Wembo Nyama	South Holland, Ill.
1916. Rev. and Mrs. T. E. Reeve,* Minga	Virginia
1916. Mr. and Mrs. E. B. Stilz, Wembo Nyama	Gallatin, Tenn.
1919. Rev. and Mrs. J. J. Davis, Minga	Wilmore, Ky.
1920. Miss Flora Foreman, R.N., Minga	Amarillo, Tex.
1922. Dr. Charles P. M. Sheffey*	Virginia
1923. Dr. and Mrs. W. B. Lewis, Tunda	Leland, Miss.
1924. Mr. and Mrs. Henry C. Ayres, Tunda	Gabbettsville, Ga.
1925. Mr. John C. Barden,* Wembo Nyama	North Carolina
1925. Miss Dora Jane Armstrong,* R.N., Wembo Nyama	Clifton Forge, Va.
1926. Rev. and Mrs. William DeRuiter, Wembo Nyama	Harvey, Ill.
1927. Miss Annie Estelle Parker, Minga	Hillsboro, Ala.
1927. Miss Rosa Eleese McNeil,* Wembo Nyama	Jackson, Miss.
1927. Miss Helen May Farrier, Wembo Nyama	Newport, Va.
1927. Miss Mary Elizabeth Moore, R.N., Tunda	Richmond, Va.
1927. Dr. Janet Miller,* M.D., Minga	Memphis, Tenn.
1928. Mr. and Mrs. William E. Tabb, Wembo Nyama	North Georgia
1928. Mr. J. H. Maw, Minga	Central South Carolina
1928. Rev. and Mrs. H. T. Wheeler, Tunda	Holston
1928. Mr. and Mrs. Hubert Degosserie, Wembo Nyama	Brussels, Bel.
1928. Rev. and Mrs. Alex Reed, Wembo Nyama	Berea, Ky.
1929. Dr. and Mrs. W. S. Hughlett, Wembo Nyama	Cocoa, Fla.
1929. Dr. Carroll Brice Mount, Minga	Memphis, Tenn.
1929. Miss Eva Dorothy Rees, Wembo Nyama	Mayslick, Ky.
1929. Miss Hortense Murry, R.N., Wembo Nyama	Arkadelphia, Ark.

Appointed	Name and Address	Home Address or Conference
1930. Rev. and Mrs. E. H. Lovell		Tennessee
1930. Mrs. Ethel Shuler Smith		South Carolina
1930. Miss Annimae White		North Georgia
1930. Miss Ruth Adelia O'Toole		St. Louis

## CUBA

1881. Miss Rebecca Toland (emeritus)	Beeville, Tex.
1901. Rev. and Mrs. E. E. Clements, Havana	South Georgia
1901. Rev. and Mrs. S. A. Neblett, Cardenas	Holston
1902. Rev. and Mrs. B. F. Gilbert, Havana	Tennessee
1903. Rev. and Mrs. J. A. Phillips	New Mexico
1903. Rev. and Mrs. H. B. Bardwell, Havana	South Georgia
1906. Miss Mary Lou White (China, 1906-25), Havana	Norfolk, Va.
1909. Rev. and Mrs. O. K. Hopkins, Cienfuegos	South Georgia
1914. Miss Frances C. Moling, Cienfuegos	Kansas City, Mo.
1915. Rev. and Mrs. G. C. Naylor, Guantanamo	Baltimore
1916. Miss Annie Churchill (Mexico, 1907-16), Cienfuegos	
	Burnet, Tex.
1919. Rev. and Mrs. W. K. Cunningham, Havana	Virginia
1920. Rev. J. H. Rhodes (retired)	Richmond, Ark.
1921. Miss Clara Chalmers, Matanzas	New Orleans, La.
1922. Rev. and Mrs. J. G. Board, Herradura	Louisville, Ky.
1923. Rev. and Mrs. F. C. Collins, Havana	Lake Charles, La.
1924. Rev. and Mrs. Cecil V. Morris, Santa Clara	Clifton Forge, Va.
1924. Rev. and Mrs. Garfield Evans,* Campinas	Florida
1924. Miss Bertha Tucker* (Korea, 1911-23), Matanzas	
	Crawfordsville, Ga.
1925. Miss Mary Woodward (contract), Havana	Floral, Ala.
1925. Miss Ione Clay, Havana	Dublin, Tex.
1925. Miss Dreta Sharpe, Cienfuegos	Ogeechee, Ga.
1925. Miss Lucile Lewis, Havana	Dawson, Ga.
1927. Miss Julia Lorene Reid, Matanzas	Lake Charles, La.
1927. Miss Ethel Williamson, Havana	Dovesville, S. C.
1927. Miss Marie Ella Crone, Cienfuegos	Lindale, Tex.
1929. Miss Elizabeth Earnest, Matanzas	Afton, Tex.
1929. Rev. and Mrs. J. W. Gardner, Isle of Pines	Flat Rock, Ala.
1930. Miss Grace Goodwin	Upper South Carolina

## BELGIUM

1920. Rev. and Mrs. G. W. Twynham, Brussels	Brussels, Belgium
1922. Miss Elizabeth Dean, Brussels	Brussels, Belgium
1922. Rev. and Mrs. W. Thomas, Brussels	Brussels, Belgium
1922. Rev. and Mrs. W. G. Thonger, Brussels	Brussels, Belgium
1922. Rev. and Mrs. W. G. Wilmot, Brussels	Brussels, Belgium



## CZECHOSLOVAKIA

Appointed	Name and Address	Home Address or Conference
1920.	Rev. and Mrs. Joseph Dobes, Prague.....	Temple, Tex.
1921.	Rev. and Mrs. J. Paul Bartak, Prague.....	Chicago, Ill.
1923.	Rev. and Mrs. D. P. Melson, Prague.....	South Georgia
1924.	Rev. Vaclav Vancura, Prague.....	Prague

## POLAND

1921.	Rev. and Mrs. Fred C. Woodard, Warsaw....	Springfield, Tenn.
1923.	Rev. and Mrs. Edmund Chambers, Warsaw.....	Holston
1923.	Miss Constance Rumbough,* Wilno.....	Lynchburg, Va.
1924.	Rev. and Mrs. Gaither P. Warfield, Warsaw....	Rockville, Md.
1926.	Rev. and Mrs. Charles T. Hardt, Poznan.....	Hondo, Tex.
1926.	Miss Sallie Lewis Browne, Wilno.....	Sussex, Va.
1928.	Miss Eurania Pyron, Wilno.....	Jackson, Miss.
1928.	Mr. and Mrs. Willard Winston Cram, Warsaw.	Nashville, Tenn.
1930.	Rev. and Mrs. Foye Gibson.....	Tennessee

## HOME MISSIONARIES

## DEACONESSSES

Year Consecrated.	Name	Home Address
1926.	Ader, Miss Edith.....	Weaverville, N. C.
1929.	Addison, Miss Lillian.....	Caldwell, Tex.
1919.	Alford, Miss Annie.....	Del Rio, Tex.
1909.	Allen, Miss Bessie.....	Hendersonville, N. C.
1922.	Allen, Miss Pattie.....	Knoxville, Tenn.
1927.	Anderson, Miss Mabel.....	Dolphin, Va.
1924.	Anderson, Miss Verdine.....	Spartanburg, S. C.
1921.	Arnold, Miss Katherine.....	Louisville, Ky.
1928.	Baker, Miss Athalia.....	Orangeburg, S. C.
1922.	Bame, Miss Fannie.....	Salisbury, N. C.
1927.	Barnett, Miss Ola Lee.....	Clinton, Mo.
1928.	Barnwell, Miss Mary Lou.....	Arabi, Ga.
1927.	Bartholomew, Miss Ruth.....	Gladys, Va.
1923.	Bell, Miss Muriel.....	Temple, Tex.
1917.	Berglund, Miss Josephine.....	Springfield, Mo.
1924.	Berkeley, Miss Ruby.....	Red Banks, Miss.
1906.	Blackwell, Miss Florence.....	Kirksville, Mo.
1923.	Blessing, Miss Carmen.....	Berkeley, Calif.
1924.	Boggs, Miss Esther.....	Greenville, S. C.
1927.	Bond, Miss Mary Lou.....	Morrisville, Mo.
1911.	Bowden, Miss Ella K.....	Brownwood, Tex.
1916.	Bryan, Mrs. Selden.....	Kingtree, S. C.
1928.	Bulifant, Miss Hazel A.....	Hampton, Va.
1917.	Bunn, Miss Bessie.....	Little Rock, Ark.
1929.	Burris, Miss Emma.....	Franklinton, Ky.
1909.	Burton, Miss Emma.....	Kansas City, Mo.



Year Consecrated.	Name	Home Address
1929.	Byers, Miss Jessie Mae	Ector, Tex.
1923.	Campbell, Miss Lila May	Memphis, Tenn.
1922.	Cantrel, Miss Rachel	Roanoke, Va.
1929.	Carryer, Miss Ruth Myrta	Columbia, Mo.
1925.	Chandler, Miss Mamie	Sumpter, S. C.
1928.	Clark, Miss Mable	Louisville, Miss.
1915.	Coburn, Miss Mae	Birmingham, Ala.
1922.	Congleton, Miss Jennie	Greenville, N. C.
1922.	Cox, Miss Bertha	Sedalia, Mo.
1908.	Crim, Miss Dorothy	Atlanta, Ga.
1913.	Cunningham, Miss Ethel	Columbia, Mo.
1912.	Cunningham, Miss Mattie	Columbia, Mo.
1910.	Daniel, Miss Mary	Washington, La.
1925.	Davenport, Miss Brooksie	Ware Shoals, S. C.
1922.	Davis, Miss Minnie	Houston, Tex.
1924.	Davis, Miss Myrta	Houston, Tex.
1928.	Davis, Miss Zoe Anna	Houston, Tex.
1909.	Denton, Miss Frances	Fort Smith, Ark.
1927.	Diaz, Miss Ruth Dolores	San Antonio, Tex.
1920.	Dodd, Miss Dorothy	Hartsville, Tenn.
1924.	Dorsey, Miss Emily	Dallas, Tex.
1909.	Dragoo, Miss Rhoda	Palmetto, Fla.
1930.	Drinker, Miss Esther Elvira	Beggs, Okla.
1917.	Driver, Mrs. Grace M.	Walnut Ridge, Ark.
1909.	Ducker, Miss Jennie	Hopkinsville, Ky.
1922.	Duncan, Miss Willia	Maceo, Ky.
1910.	Durham, Miss Mary O.	Danville, Ky.
1922.	Eaton, Miss Bess	Staffordsville, Va.
1926.	Edwards, Miss Pearl	Perry, Ga.
1917.	Eidson, Miss Minnie Lee	Jonesboro, Ark.
1904.	Elliott, Miss Maria	Dallas, Tex.
1914.	Ellison, Miss Berta	Franklinton, N. C.
1922.	Eubanks, Miss Moselle	Rome, Ga.
1928.	Ellis, Miss Sallie	Clarksville, Tenn.
1911.	Fagan, Miss Connie	Savannah, Ga.
1915.	Fail, Miss Maude	Hattiesburg, Miss.
1922.	Freeman, Mrs. Mary Etta	Carlton, Ga.
1910.	Gainey, Miss Ellen	Fayetteville, N. C.
1915.	Gardner, Miss Helen	St. Louis, Mo.
1915.	Gatewood, Miss Grace	Myra, Tex.
1923.	Gilbert, Miss Ola	Marianna, Fla.
1922.	Gill, Miss Jessie Drew	Tuskegee, Ala.
1926.	Glendinning, Miss Mary	Palmyra, Mo.
1929.	Glenn, Miss Cora Lee	Altmore, Ala.
1911.	Godbey, Miss Cornelia	Marietta, Ohio
1923.	Greely, Miss Addie	Jackson, Miss.
1924.	Green, Miss Lottie	Bransford, Fla.

Year Consecrated.	Name	Home Address
1911.	Grizzard, Miss Gertrude	Nashville, Tenn.
1914.	Hasler, Miss Mary	Springfield, Mo.
1930.	Head, Miss Janet C.	Natchez, Miss.
1925.	Heflin, Miss Ruth	Forest, Miss.
1923.	Hendricks, Miss Lillie	Oneonta, Ala.
1923.	Hennen, Miss Belle	Fairmont, W. Va.
1909.	Henry, Miss Willena	Rice, Tex.
1905.	Herrick, Miss Sue V.	Whitney, Tex.
1928.	Hilliard, Miss Dorothy D.	Jackson, Tenn.
1928.	Hodgsdon, Miss Clara	Colusa, Calif.
1930.	Hodkins, Miss Margaret Irene	Kansas City, Mo.
1920.	Hoke, Miss Gaye	Second Creek, W. Va.
1919.	Hooper, Miss Ella K.	Houma, La.
1927.	Hooper, Miss Lottie Ora	Rosedale, La.
1909.	Hoover, Miss Dora	Newton, N. C.
1921.	Howard, Miss Frances	Blytheville, Ark.
1923.	Howard, Miss Nellie	Louisville, Ky.
1930.	Hyde, Miss Martina	Memphis, Tenn.
1907.	Jackson, Miss Ethel	Lancaster S. C.
1925.	Kagey, Miss Lula	Norfolk, Va.
1925.	Kee, Miss Sarah	Rodman, S. C.
1924.	Knutz, Miss Sophie	New Orleans, La.
1922.	Leighty, Miss Edith	St. Joseph, Mo.
1922.	Leveridge, Miss Ura	Cisco, Tex.
1920.	Lewis, Miss Martha	Tampa, Fla.
1926.	Long, Miss Lena Viola	Trenton, S. C.
1925.	Long, Miss Lora	Vernon, Tex.
1915.	Lowder, Miss Sarah K.	Rutherford College, N. C.
1913.	McClain, Miss Nellie	Martin, Tenn.
1923.	McLarty, Miss Alice	Vernon, Tex.
1926.	McCoy, Miss Eula	McKenzie, Tenn.
1930.	McCracken, Miss Grace	London, Ky.
1927.	Marshall, Miss Maggie	Fishing Creek, Md.
1929.	Martin, Miss Inez	St. Louis, Mo.
1926.	Matkin, Miss Iva Lou	Enloe, Tex.
1911.	Mitchell, Miss Susie	Arlington, Tex.
1914.	Moore, Miss Glenn	Little Rock, Ark.
1922.	Moore, Miss Ida J.	Valley Head, Ala.
1927.	Moorman, Miss Wortley	Rustburg, Va.
1915.	Murphy, Miss Rena J.	Fort Worth, Tex.
1922.	Nichols, Miss Mary	Roxboro, N. C.
1928.	Noll, Miss Lena M.	Glasgow, Mo.
1918.	Olmstead, Miss Emily	Louisville, Ky.
1928.	Osborne, Miss Mary	Ada, Okla.
1927.	Page, Miss Lela	Franklin, Tenn.
1909.	Palmore, Miss Constance	Lynchburg, Va.
1914.	Parker, Miss Lillian	Lindale, Tex.

Year Consecrated.	Name	Home Address
1925.	Parham, Miss M. Catharine	College Park, Ga.
1928.	Pederson, Miss Lora Lee	Sayre, Okla.
1930.	Pederson, Miss Selma Mae	Sayre, Okla.
1908.	Peeples, Miss Adelina	St. Louis, Mo.
1922.	Porter, Miss Carrie	Zwolle, La.
1928.	Porter, Miss Willie May	Monroe, La.
1923.	Price, Miss Anne	Bee House, Tex.
1908.	Ragland, Miss Margaret	San Angelo, Tex.
1924.	Reeves, Miss Helen	St. Louis, Mo.
1924.	Reid, Miss Dorothea	St. Louis, Mo.
1927.	Reil, Miss Anita	San Antonio, Tex.
1926.	Reynolds, Miss Birdie	Newport, Va.
1929.	Riley, Miss Alice Clotte	Hughes Springs, Tex.
1922.	Riggin, Miss Rosalie	Arkadelphia, Ark.
1915.	Ritter, Miss Daisy	Columbia, S. C.
1923.	Robinson, Miss Mamie	Killeen, Tex.
1926.	Robinson, Miss Martha	Jackson, Tenn.
1923.	Rogers, Miss Annie	Spartanburg, S. C.
1930.	Rogers, Miss Obra May	Sarasota, Fla.
1926.	Russell, Miss Elizabeth	Green Bay, Miss.
1922.	Sanders, Miss Oscie	Houston, Tex.
1926.	Sargent, Miss Bess	Haleyville, Tenn.
1922.	Sells, Miss Mae C.	Wiggins, Mass.
1930.	Shick, Miss Hazel	Farmington, Mo.
1909.	Smith, Miss Eugenia	Union, S. C.
1929.	Smith, Louise Hill	Owensboro, Ky.
1929.	Smith, Miss Una	Cartersville, Mo.
1907.	Stevens, Miss Ida M.	Nova Scotia, Canada
1928.	Stewart, Miss Martha B.	Weatherford, Okla.
1928.	Stillwell, Miss Laura	Hopewell, Va.
1919.	Stroup, Miss Nettie	Farmersville, Tex.
1928.	Sykes, Miss Mabeth	Rock Hill, S. C.
1924.	Taylor, Miss Elizabeth	Lamar, Mo.
1925.	Teel, Miss Susie	Waco, Tex.
1927.	Terry, Miss Alaska	Bluefield, W. Va.
1927.	Thatcher, Miss Grace	Tucson, Ariz.
1912.	Tinsley, Miss Lois	Leslie, Ga.
1906.	Trawick, Miss Annie	Opelika, Ala.
1929.	Van Lahr, Miss Margaret E.	Lewisport, Ky.
1924.	Vivian, Miss Lexie	Carrizo Springs, Tex.
1919.	Vogel, Miss Emma	Linn, Mo.
1911.	Waddell, Miss Evelyn	Knoxville, Tenn.
1911.	Wahlross, Miss Wilhelmina	Louisville, Ky.
1914.	Walker, Miss Kate	Comanche, Tex.
1926.	Wall, Miss Emma	Morristown, Tenn.
1930.	Webb, Miss Edith	Chillicothe, Tex.
1929.	White, Miss Blanche H.	St. Louis, Mo.

Year Consecrated.	Name	Home Address
1918.	White, Mrs. Laura M.	Rome, Ga.
1915.	Whiteside, Miss Florence	Pine Bluff, Ark.
1922.	Wilkinson, Miss Jane	Union Level, Va.
1911.	Womack, Miss Mollie	Nacona, Tex.
1929.	Wood, Miss Lillie V.	Haw River, N. C.
1923.	Young, Miss Margaret	Luray, Va.

#### RETIRED WORKERS

1910.	Acton, Mrs. Julia	Berkeley, Calif.
1909.	Alexander, Mrs. Mary B.	Tampa, Fla.
1903.	Davis, Miss Elizabeth	Arcola, N. C.
1920.	Field, Mrs. J. C.	Americus, Ga.
1910.	Ford, Miss Sue T.	Paris, Ky.
1908.	Gibson, Miss Helen	St. Louis, Mo.
1910.	Harris, Miss Laura	Chattanooga, Tenn.
1905.	Kennedy, Miss Mabel	St. Louis, Mo.
1906.	Mann, Miss Frances	Winters, Tex.
1906.	Monohan, Miss Salina	St. Louis, Mo.
1914.	Parker, Miss Lillian	Lindale, Tex.
1903.	Wright, Miss Mattie	Santa Ana, Calif.

#### HOME DEPARTMENT—GENERAL WORK

This includes all those to whom the General Board of Missions makes financial appropriations or whose work it supervises.

#### ARMY AND NAVY WORK

L. W. Colson, 252 Brevard Road, Asheville, N. C.  
 C. B. Burns, Box 32, Beaufort, S. C.  
 Paul L. Warner, Quantico, Va.  
 W. U. Fulbright, Brackettville, Tex.

#### CITY AND INDUSTRIAL WORK

Miss Wilhelmina Wahlroos, Wilkins Avenue Church, Baltimore, Md.

G. E. Holley, Box 510, Nashville, Tenn.  
 G. S. Dowdy, St. Mark's Church, Oklahoma City, Okla.  
 J. D. Hurt, Northwood Methodist Church, West Palm Beach, Fla.  
 Curwen Henley, Murphysboro, Ill.  
 James L. Sandlin, St. John's Church, Oklahoma City, Okla.  
 Mrs. H. W. Brasher, 1202 Lytton Avenue, Nashville, Tenn.  
 G. P. Rice, Lambuth Memorial Church, Oklahoma City, Okla.  
 Charles E. Hoole, Box 445, Picher, Okla.  
 M. W. Lever, Route 3, Spartanburg, S. C.  
 Fred Armstrong, 5328 Moffit Street, St. Louis, Mo.  
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Arizona	13
Arkansas	12
California	4
Colorado	1
Florida	1
Georgia	8

Illinois	5
Kansas	2
Louisiana	7
Maryland	1
Michigan	1
Mississippi	14
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Oklahoma	8
South Carolina	6
Tennessee	3
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Virginia	4
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Mr. W. D. Hawkins, Meridian, Miss.  
Dr. W. L. Scarborough, 415 East Main Street, Richmond, Mo.  
Rev. J. P. Lancaster, Las Vegas, N. Mex.  
Rev. F. K. Gamble, 811 West Seventh Street, Birmingham, Ala.  
Rev. William Sherman, Fayetteville, Ark.  
Rev. F. S. Love, 228 West Edenton Street, Raleigh, N. C.  
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Rev. R. G. Moore, Box 164, Indianola, Miss.  
Rev. R. F. Bryant, 1308 Commerce Street, Dallas, Tex.  
Rev. H. S. Shangle, Milton, Oregon.  
Rev. J. W. Hunt, Abilene, Tex.  
Rev. W. R. Thornton, 2801 Jeffries Avenue, Los Angeles, Calif.  
Rev. H. C. Hoy, Cape Girardeau, Mo.  
Rev. A. J. Cauthen, Columbia College, Columbia, S. C.  
Rev. W. H. Budd, 37 Fourth National Bank Building, Macon, Ga.  
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Rev. L. S. Flournoy, 3905 Seminary Avenue, Richmond, Va.  
Dr. Forney Hutchinson, 201 West Eighth Street, Oklahoma City, Okla.  
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Louisville: Mrs. W. J. Piggott, Irvington, Ky.; Mrs. A. C. Johnson, 406 Main Street, Madisonville, Ky.

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Mrs. W. M. Alexander, 403 Linn Avenue, Fayette, Mo.

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North Carolina: Mrs. A. M. Gates, Trinity Avenue, Durham, N. C.; Mrs. W. C. Chadwick, Newbern, N. C.

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North Mississippi: Mrs. Ernest Moore, Clarksdale, Miss.; Mrs. R. P. Neblett, Kosciusko, Miss.

North Texas: Mrs. S. M. Black, 103 North Willamet Street, Dallas, Tex.; Mrs. John S. Terry, 203 Lawrence Avenue, Terrell, Tex.

Northwest: Mrs. E. J. Harper, 184 South Fifth Street, Corvallis, Oregon; Mrs. J. B. Needham, 122 South Fifth Street, Corvallis, Oregon.

Northwest Texas: Mrs. Nat G. Rollins, Box 944, Abilene, Tex.; Mrs. J. Frank Potts, 726 Meander Street, Abilene, Tex.

Pacific: Mrs. W. J. Lee, Chico, Calif.; Mrs. J. E. Riley, 4874 Iowa Street, Fresno, Calif.

St. Louis: Mrs. A. R. Walker, 7557 Cornell Avenue, St. Louis, Mo.; Mrs. E. A. Kitchell, 3963 Wyoming Street, St. Louis, Mo.

South Carolina: Mrs. W. I. Herbert, Bishopville, S. C.; Mrs. R. L. Kirkwood, Bennettsville, S. C.

South Georgia: Mrs. George Nunn, Perry, Ga.; Mrs. Dan C. Harris, Sandersville, Ga.

Southwest Missouri: Mrs. J. E. McDonald, 1603 South Street, Lex-



ington, Mo.; Mrs. F. H. Naylor, 25 Brunswick Avenue, Marshall, Mo.

Tennessee: Mrs. J. P. Harvill, 1800 Primrose Avenue, Nashville, Tenn.; Mrs. George Morgan, Pulaski, Tenn.

Texas: Mrs. J. W. Mills, 2434 Liberty Street, Beaumont, Tex.; Mrs. C. T. Schaedel, Box 845, Wharton, Tex.

Upper South Carolina: Mrs. T. I. Charles, Conestee, S. C.; Mrs. J. P. Byars, Winnsboro, S. C.

Virginia: Mrs. Lee Britt, 401 Main Street, Suffolk, Va.; Mrs. N. V. Coleman, 2317 West Grace Street, Richmond, Va.

West Oklahoma: Mrs. R. O. Callahan, Mangum, Okla.; Mrs. R. F. Jones, 112 South McComb, El Reno, Okla.

West Texas: Mrs. R. R. LeMaster, Goliad, Tex.; Mrs. Seth A. Craig, 430 West Lynwood Avenue, San Antonio, Tex.

Western North Carolina: Mrs. C. C. Weaver, Box 208, Winston-Salem, N. C.; Mrs. H. A. Dunham, 99 Merrimon Street, Asheville, N. C.

Western Virginia: Mrs. Charles N. Clark, 405 Roane Street, Charleston, W. Va.; Mrs. T. A. Bennington, 1804 Spring Street, Parkersburg, W. Va.

Deaconess: Miss Rena Murphy, 150 Colema Street, San Antonio, Tex.; Miss Mae C. Sells, Marrowbone, Ky.



**PART II**  
**FOREIGN FIELDS**



## AFRICA

BY MRS. HAMILTON MOORE

This year, February 12, being the sixteenth anniversary of the formal opening of our Methodist Episcopal Congo Mission, South, let us center our thoughts upon the first birthday and the present.

Bishop Lambuth and John Gilbert arrived at Luebo, the first station of the Presbyterian Mission, on December 7, 1911. Dr. Morrison, of this Mission, and Bishop Lambuth were devout friends. And this was a time of great rejoicing because our Church had come for the purpose of locating a mission among the natives north of them. So often Dr. Morrison stated that he felt it was the answer to seventeen years of prayer that we had come to help bring the gospel to these most needy people.

In our imagination let us watch for a few moments our beloved Bishop Lambuth and Gilbert as they trudge over hills, valleys, plains, rivers, and forest in Central Africa. On December 22, 1911, these two pioneers with their lengthy caravan started out in search for a desirable location, and on February 1, 1912, they were led by the Spirit of God to chief Wembo Nyama's village. So in about four months after sailing from Antwerp, Belgium, our friends had found the object of their quest, "the most eligible site for a new mission station."

A grant of twenty-two acres of land was secured from the Belgian government with permission to operate a mission. Two years later Bishop Lambuth returned to this same spot accompanied by Dr. and Mrs. D. L. Mumpower, Rev. and Mrs. C. C. Bush, and Mr. and Mrs. J. A. Stockwell. The Mission was opened with these three couples and fifteen native Christians "given" by our Presbyterian friends. To-day some of these faithful souls are still active and helping to carry on in the name of their Nzambi (God).

A remarkable progress has been made in our African Mission, yet it is still in its infancy. There are three main

stations—Wembo Nyama, Minga, and Tunda—but our missionary force is inadequate. The literature in the Batetela dialect consists of a few books, including a hymnal, catechism, a few readers, and *only* two books of the Bible. It might be of interest to know that the missionaries and natives of Tunda Station are dropping the Batetela language and learning the Kiswahili dialect. This Kiswahili language has rapidly been spreading westward. This change will have a great advantage in that the entire Bible is translated as well as other valuable literature.

Year by year the work has gone forward with increasing interest and with continual manifestations of the power and presence of Jesus. The changes that have taken place since the first birthday are wonderful and fill our hearts with gladness. Sixteen years ago this region was in total darkness, and to-day many have found the light of Jesus. The missionary activities are divided into\* evangelistic, medical, educational, and industrial departments, all of which have as their immediate purpose the winning of souls.

While the work of establishing the kingdom in the Congo-land has pushed forward, many other transformations have taken place too. Ten years ago there was only one automobile in the city of Kinshasha; to-day there are several hundred. One may see going up and down the larger rivers great steamships equipped with electric and ice plants. Many of them accommodate a hundred or more passengers. Aërodromes and wireless stations are located at important points. Our Presbyterian friends at Luebo on November 7, 1928, at two o'clock in the morning heard the returns of the presidential elections over the radio. Auto highways paved with Bermuda grass intersect the country. Aëroplanes are no longer strange objects to the natives. Less than two years ago the new railroad beginning at Bukama and ending at Ilebo was completed, and now our section of Africa is connected with the great Cape-to-Cairo Railway.

What effect is this great industrial feat having on these people? Poor souls! They are morally unprepared to meet the situation. Civilization without Christianization pre-



sents a real problem. May our Southern Methodism rally to the pressing needs of this great field of opportunity! We need more missionaries and money. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest, and then in the name of our great Lord and Saviour let us do *our* part.

## Africa

BY WILLIAM DE RUITER

The whole world is interested in Africa. The European countries among whom it is divided are earnestly engaged in developing their colonies. Commercial enterprises and individual traders are rushing thither as the most promising field for making a fortune. Travelers, to whom Asia, Europe, and America have become commonplace, are now seeking new sights and fresh thrills in the jungles of Central Africa. The Church, too, is being moved by a fresh appeal from her largest and most neglected mission field. Missionaries are ready to devote their lives for her redemption. And Jesus, our Saviour, who is seeking the uttermost parts of the earth for his possession, is bidding for the heart of Africa.

There is always something new coming out of Africa. It is the most mysterious, most fascinating, and most interesting country in the world. It is a land of extremes. It has more languages than all the rest of the world combined and yet the fewest who can read or write; it has the largest desert, and also the largest swamps; it is a land with an abundance of healthful fruits and a land with many dreadful diseases; it is the wettest country in the rainy season and the driest in the dry season; it has every variety of scenery from the snowy caps of Mount Kilimanjaro to the dense jungles of the Congo basin; it has the largest animals in the world and also the largest number of small insects; its people, of whom there are many tribes and races, are living in the most primitive stages of civilization and have the lowest forms of worship. Africa was once a land of mystery; it became a land of opportunity; it is now a land of responsibility.

## PRESENT CONDITIONS IN CENTRAL AFRICA

Some of the great movements and mighty forces that are at work in the world to-day are nowhere more felt than in Central Africa. Unlike China, Africa is not in the grip of political revolutions; nor, like India, is Africa on the verge of what seems to be a great spiritual awakening. But Central Africa is in the midst of a tremendous industrial revolution. In the Orient the East is meeting the West, the old is meeting the new; but in Africa darkness is meeting light, and sloth is meeting industry. Some one has called the revolution in the East a "clash of color"; but in Africa it is more than that—it is a clash of forces as well as a "clash of color." Central Africa is to-day feeling the full impact of Western civilization, and that civilization, as an English writer says, may have a very refined center, but it has a rough circumference. Africa is feeling the roughness of that circumference in its intensity.

Dark, dull, slothful Central Africa is becoming a center of unusual activity. Huge English, European, and American companies are building factories, opening mines, planting cotton, coffee, palm, and rubber plantations. The Belgian government is busily engaged building docks, boats, roads, bridges, and railroads. A law has been passed that every able native must be gainfully employed. All this is good for the development of the country and can be used for the good of the people, but a transition so rapid and so extensive brings with it many grave problems. The ten million natives of the Belgian Congo who heretofore have been accustomed to the idle, roaming lives of savages are now forced to work, to sweat, and to pay taxes. The white man is teaching the black man how to work, but, as the black man knows, it is mostly for the benefit of the white man. In America we speak of a negro problem, but in Africa the negro is having a much worse white problem. In the development of Africa the black man needs the white man, and it is equally true that the white needs the black; to work and live together they both need Jesus Christ.

I doubt whether any country in the history of the world has ever had its life so completely and so quickly changed as Central Africa is having that done to-day. Age-old

customs are being abandoned, superstitions are being cast aside, witch doctors and medicine men are no longer permitted to practice, the very foundations of tribal life are being shaken. The older generation is tenaciously but hopelessly clinging to old customs and old traditions, but the younger generation is seeking to shake itself loose from the chains of the past and is eagerly, although with untried hands and untrained minds, stepping into the new life that is being forced upon it. We must now speak, as does Donald Fraser, of the New Africa.

#### PRESENT PROBLEMS IN CENTRAL AFRICA

Present conditions are producing many problems for the missionary. In the early days he stood practically alone. The natives very naturally thought that all white men were just like the missionary. This happy condition did not last long. The trader, the adventurer, and the fortune hunter followed hard upon the heels of the man of God. Hardened business men, seeking easy profits and cheap labor markets, soon began to exploit the natives; unscrupulous adventurers and loose-living men began to prey upon them. Instead of the missionary standing alone, there are now, in the Belgian Congo, thirty other white men to every missionary. Many of them are very wicked, and, like the Chinese and the Japanese, the African is being disillusioned. Our civilization is speaking louder than our Christianity. Instead of patterning after the missionary, many are now aping the bad white man and are adding to all the sins of their heathenism the worst sins of civilization. Drinking, swearing, and gambling are on the increase.

The rapid change is producing a restlessness that is making the presentation of the gospel more difficult. The native sees the things of the white man, and he wants them too. He wants the white man's food, the white man's clothing, and the white man's luxuries. He cannot understand, since he is used to having things more or less in common among his own people, why the white man should enjoy all his possessions without apparently working for them or deserving them while he, the native, is forced to work for a mere existence. The desire for things so fills his

heart that it crowds out his hunger for the gospel. The race and industrial problems of South Africa will soon be those of Central Africa.

Catholicism may be mentioned as one of the problems, not so much because of what it is, but because of the great number of Catholic missionaries that are now pouring into the Congo. Almost every boat that lands at Matadi has a large number of Catholic priests on board. The Catholics at present are sending four times as many workers to the Congo as all the twenty-eight Protestant missions combined. They have evidently set their eyes upon Africa as a most promising field and are determined to take it before Protestantism makes much headway. If the Congo is to be taken for the evangelical, Protestant faith, it is now or never.

The multitude of languages and the poverty of literature is also a problem. In our work among the Batetela we cannot use the literature other and older missions have produced. We must produce our own literature, and then it is available for the Batetela people only. Considering the short history of our work, our missionaries have done remarkably well. We have more than a hundred hymns translated, several books and many portions of the Bible, Bunyan's "Pilgrim's Progress," besides several readers and other books for our schools. We have a grammar, a dictionary, a book of native fables, and for more than four years have been publishing a quarterly paper. The work of producing this literature in the spare time of our already overburdened workers has been a heavy task. With Swahili creeping in on us from the East, and French creeping in from the West, we are beginning to question the wisdom of trying to translate the entire Bible for our people. At Tunda Station, which borders on the Swahili-speaking area, and where most of our Batetela people speak Swahili, we recently voted to take up the Swahili language. There is a vast fund of literature available in this language. We can order Swahili Bibles and school-books from Europe, and thus our work can advance more rapidly and can reach many more people. With French coming in from the West, we will soon be able to

use the French Bible and French schoolbooks in our work West of the Lomami River and eventually use French very largely in our evangelistic work. Many Europeans now going to the Congo do not try to learn the native languages; they speak French, and the natives, who are natural linguists, soon learn to understand them. It should be strongly urged upon all volunteers and prospective missionary candidates for Central Africa to take up seriously the study of the French language.

Do the problems that I have mentioned discourage the missionary? No; they challenge him to new faith and new loyalty to the Master. Will these problems discourage the Church at home? We believe not. We believe our Church will also meet them with new faith and new loyalty, with more giving, more praying, and more sending.

#### OUR WORK IN CENTRAL AFRICA

Africa is about four times as large as the United States. The Belgian Congo, in which we are working, is about as large as all of our States east of the Mississippi. The field of responsibility of the Methodist Episcopal Church, South, is as large as an average size State. The people of Africa can be divided into five fairly distinct groups. The Negroids are to the North and Northwest, the Bantus and Batwas, or pigmies, are in Central Africa, and the Hottentots and Bushmen are found in South Africa. We are working with the Bantu group, and the tribe with which we are dealing is called the Batetela tribe. The climate in our section is fairly good for the tropics. Much of the sickness of our missionaries is due to strain and overwork rather than to the climate. Our natives as a whole, although in the depths of disintegration and sin, have nevertheless many excellent qualities; they are light-hearted, good-natured, eloquent, loyal to friends, and devoted when religious. They have a mystical, religious nature and are capable of comprehending lofty spiritual truths.

Bishop Walter R. Lambuth showed the spirit of a true pioneer, and no doubt was guided by the Holy Spirit, when he opened work in our northern, eastern, and southern borders even to this day. It is a large and needy field



with plenty of room for expansion. During the first years of our work progress was rapid, but now for several years we have merely been holding our own as far as extent of territory is concerned. It is true that we have done some intensive work, but for about six years there has been no expansion. At present we are occupying approximately one-fourth of the territory allotted to us. The reason for this lack of expansion is mainly due to a lack of workers. In the beginning we quickly covered the territory we were able to occupy with the workers we had, and since then we have been more than busy trying to hold this territory. Because we have not been able to go to the natives outside of this area, some from the outside have moved into our occupied territory. It is not an unusual occurrence to have chiefs from far-off villages come to us begging for evangelists and teachers. To meet these pressing demands and to adequately cover our field of responsibility we need at least five more stations and sufficient workers to adequately man them.

#### MID-TERM FURLONGHS

The two families who have gone to South Africa for a four-month mid-term vacation have come back rested, praising the country and the climate and thoroughly committed to the idea of the South Africa vacation. The term for missionaries, after the first, has been extended from three years to five years with a mid-term furlough of four months in South Africa. This will mean a saving of much travel expense and will cause less disturbance to the work due to long absence from the field.

#### OUR LEPER COLONY

There are thousands of lepers in the Congo. For some years we have had a small leper colony connected with Wembo Nyama Station, where we treated from a hundred to a hundred and fifty lepers. Because of lack of funds we were not able to care adequately even for that small number. Lepers from far and near who daily knocked for admission were turned away. Now plans are under way for an extension of this work. Two colonies are planned for, one on each side of the Lomami River. The govern-



ment has promised to assist us in this good work, substantial gifts for this work have been given to us, and the Mission to Lepers in America has offered to furnish some of the oil that is used to cure this disease. We have found lepers very responsive to the gospel, and we have many faithful Christians among them as the fruit of our work. This work of our Mission is being heard of both far and near, and as lepers come to us from all parts of our territory we have a glorious opportunity of giving them the gospel message of salvation.

#### OUR STATIONS AND THEIR WORK

At present we are occupying three stations—Wembo Nyama, Tunda, and Minga. With the opening of new roads and the sale of our steamer Texas, Kabengele Station, which was the headquarters for the boat, was closed. The funds from the sale of the Texas are being used for the purchase of trucks. Thus our transportation of supplies is greatly facilitated, and the boat captain is released for station work.

The work of the stations is carried on in four departments, the industrial, the educational, the medical, and the evangelical. All these departments have the one aim of saving souls, building up the kingdom of God, and establishing a native Christian Church on the basis of the teachings of Jesus. The industrial man may often be seen in his study at night translating a portion of the Bible, the educational missionary may be heard in the Church in the morning earnestly preaching the gospel, the doctor may be seen doing personal work with one of his patients, and the evangelist may take the place of the teacher in the school. The departments nevertheless are clearly defined.

The main work of the industrial department is building. We cannot call in a contractor, hand him a sum of money, and say: "Build us a house according to these plans and specifications." Trees must be hewn, logs must be cut, brick must be burned, and workers must be trained before a house can be built. In the beginning when we builded with clay and straw much time was spent keeping our homes in repair; now it is the policy of our industrial

department to construct only permanent buildings. Some of the permanent buildings already completed are: a church and a house at Tunda; a hospital, two houses, an office, a workshop, a salt house, and a bell tower at Wembo Nyama. The industrial department has charge of the manual training school, or workshop as it is called, in which natives are taught to use tools and make useful articles of furniture. The difference between our way of living and that of the natives is so different that we sometimes wonder how we ought to live in order to bridge over this wide gulf. The policy we adopt is to live on the plane to which we hope to raise the native. In this matter our industrial department does a wonderful service, as it teaches the natives how to improve their homes and make such articles as will be conducive to their health and comfort.

The ignorance everywhere is most appalling, and here the educational department finds its great field of service. Our aim is to help as many as possible to learn to read and understand the Bible, to read and write their own language, to gain a working knowledge of French, the official language of their government, and to know the rudiments of mathematics. Besides the three station schools in charge of missionaries, there are about fifty outstation schools in charge of native teachers. Altogether more than seven hundred students are enrolled in our schools. In order to better prepare those who desire to become teachers and evangelists, a school corresponding to a junior high school is in process of formation. The Bible school is in charge of a missionary appointed to that work. Here a two-year course is given for evangelists, and all the subjects of a regular Bible school are taught. In recent years it has been sending forth about twelve evangelists a year.

In a country like Africa a medical department is very important. Very few natives are altogether well; nearly all of them have some disease or affliction. Their helplessness in the presence of these diseases causes the natives in great numbers to flock to our hospitals. Very few can pay even the price of the medicine they receive, nevertheless they are asked to pay something or make some sacrifice; those who can are made to work in gardens. This helps to

give them more faith in the treatment they receive and has a good reaction upon them. Prayer and preaching services are held at the hospitals every day, personal work is done, and souls are saved through the work of our medical department. Our hospitals treat more than fifteen hundred in-patients a year, and give more than a thousand dispensary treatments a month. These figures are eloquent testimony to the work of our medical department.

The evangelistic department heads up the work of the Mission. It is committed to those who are trained for and called to this work. This department supervises the religious services of the stations, preaches the gospel, keeps in close touch with the native evangelists by quarterly itinerations, and by calling them to the stations for revival meetings and further training prepares converts for Church membership, and exercises discipline when necessary. The standards of Church membership are set high. When seekers give evidence of true repentance and faith in Christ as their Saviour, they are placed on probation for a period of six months or more during which they must show forth the fruits of a Christian life, and if they do not already know it, must learn the Church catechism; if not too old they must learn to read the Bible. All heathen practices such as polygamy, slavery, idol worship, sorcery, and obscene dancing must be renounced. Close to sixty outstation churches have been established. Our native ministry consists of about sixty evangelists, six local preachers, and one ordained pastor. With this small beginning we have a foundation for our African Church.

#### THE FUTURE

With three-fourths of our territory unclaimed, we have no small task before us. We may leave this untouched, but Islam and Romanism, both of which are following an aggressive policy in Africa, will not. Pagan Africa can remain pagan no longer. Our unclaimed territory will either become Catholic, or Mohammedan, or worse, if we do not claim it for Christ. The doors are now wide open, it is ours but to enter in. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

### The Congo Mission

The Congo Mission was in session on February 4, 1930, at Wembo Nyama, Belgian Congo. Bishop James Cannon, Jr., presided at the meeting. The following are the statistics and appointments for the year:

Districts .....	3
Pastoral charges .....	45
Licensed preachers .....	7
Local preachers .....	7
Adults baptized .....	107
Infants baptized .....	10
Members .....	887
Sunday schools .....	7
Officers and teachers .....	31
Pupils enrolled .....	1,357
Woman's Missionary Societies .....	3
Members .....	177
Schools (regular) .....	50
Pupils .....	1,941
Orphans cared for.....	15
Amount contributed to foreign missions.....	\$1,187 60
Contributed by natives for pastoral support.....	\$ 211 92
Total for all purposes.....	\$1,399 52
Number of church sheds.....	46
Number of parsonages.....	44

### APPOINTMENTS

*Superintendent, H. P. Anker*

#### TUNDA STATION

*W. B. Lewis, Chairman*

*Medical*—Dr. and Mrs. W. B. Lewis.

*Evangelistic and Educational*—Rev. and Mrs. H. T. Wheeler.

*Industrial and Educational*—Rev. and Mrs. Henry C. Ayres.

*Medical*—Miss Mary Elizabeth Moore, R.N., Miss Hortense Murry, R.N.

#### MINGA STATION

*J. J. Davis, Chairman*

*Evangelistic*—Rev. and Mrs. J. J. Davis

*Medical*—Dr. C. B. Mount.

*Industrial*—Rev. Joe H. Maw.

*Educational and Girls' Home*—Miss Anne Parker.

*Medical*—Miss M. Flora Foreman.

*Furlough*—T. E. Reeve.

WEMBO NYAMA STATION

*H. P. Anker, Chairman*

*Bible School*—Rev. and Mrs. H. P. Anker.

*Industrial and Publishing*—Rev. and Mrs. E. B. Stilz.

*Transport and Educational*—Rev. and Mrs. H. Degosse-  
rie.

*Medical*—Dr. and Mrs. W. S. Hughlett.

*Mission Treasurer and Mission Boy Work, Medical*—Rev.  
and Mrs. W. E. Tabb.

*Evangelistic*—Rev. and Mrs. A. Reid.

*Medical*—Miss Helen Mae Farrier, R.N.

*Educational*—Miss Dorothy Rees.

*Furlough, March, 1930*—Rev. John G. Barden.

*Furlough*—Rev. W. De Ruiter.

## BELGIUM

BY WILLIAM THOMAS

At the end of January last some sixty preachers of the different evangelical Churches of Belgium met in Brussels to listen to the message of the "Missionary Brigade of the Drôme," one of the departments of Central France. That brigade has nothing badly military in it, but is composed of half a dozen young preachers who are inspired by a wonderful missionary spirit that makes them go everywhere in France and out of France where French is spoken in order to contribute to the progress of the kingdom of God. Their watchword for France is: "That within five years not a single soul of France may say she never heard the call of Jesus Christ." Well, we feel and want the same here for Belgium, as opportunity has perhaps come for the first time in the history of our Belgian Mission to consider it as possible to reach most of the people of the little kingdom where we are working. I wish to point out first what has already been done and, secondly, how to do what remains to be done.

### I. WHAT HAS ALREADY BEEN DONE

I think I am not wrong characterizing the ten years since the very beginning of our work here or the eight years since the first annual mission presided by Bishop W. B. Beauchamp (in September, 1922) as a period of establishment of the net through whose links or rings we most earnestly wish and pray to call every one to Christ. If some have sometimes thought our Mission ought to go before all in the small places where nobody is at work, we believe now and always more that we ought to be as strongly installed in the great centers where the harvest is plenteous but the laborers always too few and the minds generally freer and more ready to receive the message of a new life in order to radiate from those strategical centers and in all directions.

So, first of all, we are solidly settled in the capital of Belgium, *Brussels*, at the limit of Flemish Belgium and French Belgium, with one million inhabitants. We have there four



Churches—Brussels Center and St. Gilles in French; Molenbeek, Institutional Church, in Flemish; and Vilvoorde, in both languages. Our Mission bought last year the splendid premises of Molenbeek we had been renting for years, and more recently a historical house in Vilvoorde, the city of the martyrdom of Tyndale, who translated the Bible into English in the sixteenth century.

Our institutions in Brussels are the following—the Bible training school to form preachers, the publication and colportage department, the children's home and nursery, the young men's home, the school "Les Marronniers" (primary and high school for girls), the primary school of Molenbeek, and the Protestant hospital in Uccle in which we have a part of administration. I do not omit the headquarters of our Belgian work, very normally in Brussels, main town and center of the country.

In *Antwerp*, second town in importance (500,000 inhabitants), the national harbor of Belgium and one of the most important in the world, the center of Flemish Belgium, we have one French Church, Christ Church (institutional church), and three Flemish Churches; in Antwerp itself (institutional church) and in two very important suburbs, Hoboken and Lierre. Christ Church has since 1928 a post of broadcasting that has been given by a newly converted Belgian and is being heard as far as Moscow in Russia and Chicago in the United States. It broadcasts all services and conferences of Christ Church besides a Flemish program. The zeal of the Antwerp Flemish community has been proved in the formation of the preaching station of Turnhout, and Hoboken's missionary spirit has shown itself in the creation of the station of Boom, now also a Church. Lierre, that was the annex of Aerschot, has become the main Church of that pastoral charge, being much more inhabited and important; and Lierre itself is starting a new effort in a large commune of thirty thousand inhabitants without any evangelical Church or mission and that bears the curious name of Vieux-Dieu (Old God); may we have success bringing here the message of the new life and of the living God, always young as the life he gives!

*Liège* is Belgium's third town (300,000 inhabitants) and

the great center of the metallurgic industry; in the east of the country, French and Walloon speaking (the Walloon is an old and curious local dialect). We have there two Churches (Liège and the suburbs, Herstal, with an institutional Church), and one preaching station at Grivegnée. In Liège was laid by the bishop in charge, U. V. W. Darlington, on March 16, 1930, the first stone of our church there that will very probably be finished in September.

*Ghent*, with 200,000 inhabitants, the city of the flowers and the weaving factories, where we are at work in Flemish since 1926 in a situation not as central as perhaps required, however, far away from the other evangelical Churches.

Apart from these four big centers of to-day's Belgium, I mention:

*Malines*, the city of the Roman archbishop of Belgium, with 60,000 inhabitants, and where we have one Flemish Church.

*Comines-Bizet*, with two French Churches.

*Ypres-Wevelghem*, with two Flemish Churches.

*Ecaussines*, with a French Church.

*Ghlin*, with a French Church and its preaching station of La Kewette.

I do not forget *Dunkirk*, in Flemish France, where we have a Church in both languages.

The missionary spirit has been since the beginning the characteristic note of all our workers, colporteurs, preachers, teachers; it results from the conviction that we possess all the more what we received from the Master that we give it more abundantly around us.

Thus every new Church is being strongly recommended to open as soon as possible a new station in the vicinity and, after having done so, is required to support it and not to leave that care to the preaching and visiting pastor only.

Thus, too, during the whole year the open-air meetings and especially in summer time the tent campaigns are taking place with the hearty and faithful coöperation of our people themselves. The same might be said of colportage work that is being made with the assistance of our members, young and grown-up.

There were two wonderful rally days in the past year—one in Brussels on Easter Monday for young people and the other in Antwerp on Ascension Day for the woman's missionary societies—each one attended by more than one hundred people from all parts of Belgium, Flemish or French speaking. Such days in common do very much, indeed, to bring the hearts together and to make every one feel that if we are not the majority of the country yet, still we are and always want to be more an actual family with love as the leading note.

Besides, three times during the year all workers of the mission met in Brussels for a day of spiritual retreat that proved to be of a great help to make deeper our vocation and enhance our enthusiasm.

Last year's statistics show amongst others interesting progresses in the number of Church members of the missionary societies and in the amount of money raised. Such figures do not say all, of course, but they mean something that becomes more apparent if one examines the statistics of the eight annual missions that have already taken place in Belgium. Doing so, one cannot help being struck by the constant progress from one year to the other in conformity with the law expressed by the Master himself in that very encouraging parable of the grain of mustard, which is the least of all seeds, but becomes such a tree that the birds trust it and lodge there.

## II. HOW TO DO WHAT REMAINS TO BE DONE

Of course there remains much to do wherever we are and still much more where we are not yet—in the west (Bruges-Ostende), in the southeast (Namur-Luxembourg), and the northeast (Limbourg). Anyhow, for the task before us we feel three needs: inspiration, money, men.

*Inspiration* before all. Inspiration from our Heavenly Father, without whom nothing lasting will ever be done, but also from the Mother Church through the tongue and the pen of its leaders. I beg to emphasize all the blessings we received from the spiritual leadership of our director for Europe wherever presiding our annual missions or one of our retreat days. I also wish to point out the great help

that the grant to our Mission of the status of an Annual Conference will bring to our work, especially in our relations to other evangelical bodies here.

*Money.*—No figure of our yearly statistics shows such an increase from one year to another as that of money giving by our people either for the local Churches or general benevolences or children's home or another destination. Yet we urgently need money for engaging new workers and before all for building the churches or purchasing the buildings we ought to dispose of. I am sure I am expressing the profound feeling of all of us saying how deeply thankful we are toward the American brethren for all they are so generously doing for the extension of the kingdom of God on this continent; yet if one could see for instance the pitiful condition of our work in Lierre, in Northern Belgium, where the people meet, for want of something better, in a dancing hall where people from the outside use all opportunities to make them feel that they are not at home, crying, whistling, and throwing ill-smelling bombs, as did recently some forty Roman students during the meeting itself, one would feel the urgent need of a proper church where one may reverently worship God! I might almost say the same of Ghlin in Southern Belgium, where our community gathers in a barn.

*Men.*—Bishop U. V. W. Darlington told us some months ago: "You will never bring your people higher up than you are yourself!" Hence the very great importance of the personal value of the workers and of their proper formation. For that our Bible training school in Brussels follows as complete a program as possible to equip our preachers for the daily tasks and difficulties. Indeed, the very first human need in a work like ours is, after all, in all human works, is men with the sense of their responsibilities and the will to carry them on. As the Master himself said: "The harvest truly is plenteous, but the laborers are few." Such actual laborers that give all or are ready to give all that the Lord of the harvest may use them and get in the harvest through them. Such men we long for, and such men we ourselves are decided to be.

### The Belgian Mission

Bishop U. V. W. Darlington presided at the eighth session of the Belgian Mission Conference, which was held at Central Church, Brussels, on June 19-23, 1929. The statistics and appointments for the year follow:

Districts .....	2
Pastoral charges .....	19
Societies .....	25
Licensed preachers .....	4
Local preachers .....	18
Members .....	986
Adults baptized .....	3
Infants baptized .....	24
Epworth Leagues .....	15
Epworth League members .....	267
Sunday schools .....	36
Sunday school officers .....	69
Sunday school scholars .....	1,067
Woman's Missionary Societies .....	15
Members .....	254
Wesley Brotherhoods .....	4
Members .....	38
Educational institutions .....	4
Teachers .....	18
Pupils .....	280
Orphanages .....	1
Officers and teachers .....	5
Children .....	54
Hospitals .....	1
Officers and nurses .....	9
Beds .....	25
Patients .....	335
Parsonages .....	13
Houses of worship .....	24
Amount contributed for all purposes.....\$	4,480

### APPOINTMENTS

*G. W. Twynham, Superintendent and Treasurer of Mission  
Central and Western District—W. G. Thonger (8),  
Superintendent*  
*Brussels: Central Church—W. G. Wilmot (8).  
Molenbeek—K. Blommaert (6).  
St. Gilles—P. Brunnarius (3).  
Comines-Bizet—M. Geva (1).*

*Dunkirk*—H. Van Oest (5).

*Ecaussinnes*—J. Fisher (6).

*Ghlin-Kewette*—Ed. Smet (2).

*Herstal*—J. Schyns (1).

*Liege-Jemeppe*—F. Cunod (5).

*Vilvoorde*—P. J. Mietes (2).

*Wevelghem-Ypres*—J. Mietes (1).

*Les Marronniers*—Miss Elisabeth Dean, Directress; Miss Kate McCain, Assistant.

*Children's Home*—Mlle. H. Mattele, Directress; W. G. Thonger, Chaplain.

*Young Men's Home*—P. Brunnarius, Director.

*Bible School*—G. W. Twynham, Principal; H. H. Stanley, Secretary; W. G. Thonger, W. Thomas, W. G. Wilmot, F. Cuenod, Teachers.

*Superintendent Publications and Colportage and Information for Home Church*—W. G. Thonger.

*Evangelist-Colporteur*—Fr. Van den Wyngaert, Supervisor of Tents.

*Colporteurs*—F. Geva, J. Leblond, J. Van den Busche, J. Bentschap Knook.

*Student and Colporteur*—J. Van Kesteren.

*Superintendent of Building*—H. H. Stanley.

*Mission Accountant*—P. Brunnarius.

*Secretary of Sunday School and Epworth League*—H. H. Stanley.

*Secretaries of Women's Missionary Work*—Mrs. P. Brunnarius, French; Mrs. W. Thomas, Flemish.

*Northern District*—W. Thomas (4), *Superintendent Antwerp*—Christ Church, W. Thomas (7); Flemish, A. Parmentier (4).

*Ghent*—Th. Kerremans (1).

*Hoboken-Boom*—O. Geerling (3).

*Lierre-Aerschott*—L. Hellings (2).

*Malines*—A. Mietes (5).



## BRAZIL

BY CLAUDE L. SMITH

### DISCOVERY

When on the 24th day of April, 1500, less than eight years after Columbus discovered America, Pedro Aloes Cabral, a Portuguese navigator, sailed into the bay of Porto Seguro and took possession of Brazil in the name of the Portuguese crown, he little dreamed that he was adding to that crown ninety-three times as much territory as it then possessed. Nor did he dream that the land of his discovery possessed such riches as no monarch, even in his wildest imagination, had ever thought of.

Cabral, on his way to India to found a Portuguese colony, just happened to touch Brazil. He had royal orders to sail wide of the African coast in order to avoid the prevailing calms of that region. In so doing he was caught in the equatorial current, the existence of which was then unknown, and so his fleet was borne westward to the shores of Brazil. Cabral sent a vessel, under the command of Gaspar de Lemos, back to Portugal to apprise the king of his discovery, and then continued his voyage to India. He little dreamed that the land he had discovered was far larger and richer in natural resources than was India. The latter, with her teeming millions, offered no such opportunity for the founding of a colony as did the new land of his discovery. And yet the new land waited thirty-four years before any serious effort was made by the Portuguese toward its colonization, and then only to forestall similar efforts on the part of France and Spain.

### NATURAL RESOURCES

Even up to the present day the world has not yet fully recognized how vast and diversified are the natural resources of Brazil. The fertility of her soil is unsurpassed. It will produce almost anything grown in the temperate zones as well as the fullness of the tropics. Cotton, flax, hemp,

wheat, barley, oats, rice, tobacco, coffee, sugar cane, and fruits of every description grow in abundance.

Her forests offer an unlimited supply of the finest varieties of timber, including both hard and soft woods. In the great Amazon valley wonderful forests of rubber trees grow wild, and various varieties of nut-growing trees are found in abundance.

Her mines are rich in gold, diamonds, emeralds, and other precious stones, as well as the baser minerals, such as iron, manganese, and coal. Thus far oil has not been found. However, an oil prospector, representative of one of the largest American oil companies, who entered Brazil from the Andean side, told the writer that he had never seen finer prospects for large deposits than exist in the western part of Brazil. Transportation would be too costly at present to make drilling profitable, but it is quite probable that when older fields are exhausted Brazil will come into her own in the production of oil as well as in that of other world necessities.

Her wide rolling plains or pampas furnish unlimited grazing land where uncounted millions of cattle produce their wealth of beef, hides, tallow, and varied by-products. Several of the large American packing houses, including Armour, Swift, and Wilson & Company, have large establishments in Brazil.

Her vast river systems, with many high falls and numerous rushing rapids, fed by constant tropical rains, make possible the production of an unlimited supply of hydroelectric power. Nature has so evenly distributed this power throughout the land that, when developed, will make Brazil independent of steam power either for purposes of transportation or manufacturing.

#### IMMIGRATION

South America to-day, with her great natural resources and vast unoccupied spaces, is the one territory open to the overflow populations that come from the overcrowded sections of the globe. Here millions have the opportunity of acquiring their own homes in lands where a fertile soil responds most lavishly to the touch of the earnest toiler. Bra-

zil embraces half of South America and is blessed with its most productive soil. Nor does prejudice against race or color disqualify any who seek a home within her sheltering arms. It is not strange, therefore, that from both Europe and Asia people are coming by the hundreds of thousands. Experts on questions of immigration estimate that before the close of the present century Brazil will have a population of at least one hundred million souls.

When it is remembered that these people have broken old ties, are separated from former associations, emancipated from the bondage of hoary traditions, and, with old barriers swept away, are much more open to new influences, the wonderful opportunity offered to and the tremendous responsibility entailed upon the Protestant Church can readily be seen. By actual experience in some sections of Brazil, as well as in the early days of our own country, it has been fully demonstrated that the future belongs to the Church that goes with the settler to his new home instead of to the one that follows later. In this respect Methodism is facing in Brazil the greatest opportunity she has had since she assumed the position of leadership in the evangelization of North America. Will she measure up to the responsibility which this opportunity entails?

#### THE NEED FOR PROTESTANT MISSIONS IN LATIN AMERICA

Many sincere but misinformed people question the advisability of or even need of Protestant missions in Latin America. They feel that since the people of these lands have a form of Christianity they should be left alone. What they do not know is that what purports to be the Christian religion is in reality a gross misrepresentation of the teachings of Jesus and, as practiced in many places, little better than pure paganism. We could easily multiply illustrations to prove the truth of this assertion, but space will not permit. We shall, however, mention one fact that ought to be convincing to any sincere seeker after the truth, namely: In every land where Romanism predominates the percentage of illiteracy is distressingly high. This is true even in Europe. Witness Italy, Spain, and Portugal. Not only is this true as to nations, but it holds true when applied to religious

groups under the same government. Ireland and Switzerland are good examples. What makes the north of Ireland highly literate while the south is extremely illiterate? What makes literacy the rule in Protestant Switzerland and illiteracy the rule in the "cantons" where Romanism prevails? There is but one explanation—the paralyzing hand of Rome. Why is Protestant America progressive and highly literate while Latin America is backward and illiterate? The answer is the same as above. In some Latin lands illiteracy runs as high as ninety-five per cent. In Brazil, with the best efforts made by the government and all the help rendered by numerous Protestant schools, the percentage is still above seventy-seven. This is in accord with recent government statistics giving the percentage of illiteracy by states. It is also interesting to note that the state making the best showing in respect to literacy is that which has the largest Protestant population.

#### OUR SCHOOLS

It is good to know that Methodism is in the vanguard as to educational work in Brazil. Our ten boarding schools are having no small part in training teachers and placing education within the reach of many. These schools are overcrowded, and last year some of them, for lack of room, turned away more applicants than were received. Had we treble our present capacity, we could easily fill all space.

#### THE METHODIST PRESS

It is in order just here to mention our great publishing house, the Imprensa Methodista, located in the city of Sao Paulo, a city of more than a million inhabitants. Last year our presses turned out more than 33,000,000 pages. Of this, more than 19,000,000 pages was religious literature. The rest was composed of textbooks, biography, and romance. One of the most important works issued was a Bible dictionary of over one thousand pages.

Though the house was organized especially to serve Brazil, it is doing much for all Portuguese-speaking people. Last year literature was sent to Portuguese colonies both in Massachusetts and California, to Portugal, to Madreira, and to both East and West Africa.

## THE BIBLE

Year by year the Bible is having a larger circulation in Brazil and, notwithstanding the efforts of the priests to keep the people from reading it, is reaching a constantly increasing constituency and, as is always the case, bringing light and life to all who come within its influence. Wherever widely read it produces moral revolution among the masses and individual regeneration. Its potent influence is being felt in vast sections of Brazil. No word spoken in Holy Writ is truer than this: "The entrance of thy word giveth light." The most enlightened nations of the world are beyond question those that have fostered the reading of the Bible. It not only dispenses the light of religious truth to the people, but inspires those principles of research and independent thought that lead to great scientific discoveries and mechanical invention.

## RELIGIOUS PERSECUTION IN BRAZIL

Whenever occupying an inferior position Romanism always preaches tolerance, but when in a superior position no such word is found in her vocabulary. Brazil is no exception to the rule. As we write scores of examples come to mind where the leaders of Romanism have persecuted ministers of the gospel, including missionaries, even unto bonds, imprisonment, and physical violence for no offense other than preaching the gospel or distributing the Word of God. Congregations have been stoned while at worship; believers have been dragged from church buildings to forests, bound to trees, and left to die of starvation or be eaten by wild beasts; church buildings have been destroyed, and all kinds of indignity heaped upon those who dared to worship God according to the dictates of conscience. One recent example will suffice. It happened within the bounds of the Sao Paulo District, of which the writer was presiding elder at the time, and in the pastoral charge of Dr. James L. Kennedy, the oldest missionary in Brazil as to time of service. Brother Kennedy was stationed at Pindamonhangaba. One Sunday while Sunday school was in session the resident priest, who had frequently threatened violence, inflamed the faithful (?) against the Protestants, headed



a religious (?) procession, and marched to where the Sunday school was being held. The mob stoned the building, broke the windowpanes, and smashed the sash with clubs. Doubtless blood would have been shed had not the commandant of a near-by army post called out the soldiers and dispersed the mob. But, as is always the case, the gospel wins through persecution, and so in Brazil it is marching on to victory.

#### NATIONALISM

While we have a strong and growing Church in Brazil which is rapidly developing a self-consciousness that argues well for the future development of the work, it is not strong enough to carry on alone in any way commensurate with the task imposed by the rapid development of the country. When resources are considered, the Brazilian Church is a paragon of liberality. She has an intelligent, consecrated, and growing ministry as well as outstanding laymen of large vision. All are ready to bear their part of the great responsibility that rests upon the Church, but not one of them, perhaps, would be so bold as to declare the national Church able to carry on alone, at least in any adequate way.

It is quite possible that Brazilian Methodism, if left alone, would be able, in some way, to care for most of the work already organized, but the task would be too heavy and more than ought to be expected of it. If this is true, what about the great task as yet barely begun, of evangelizing the unreached territory and caring for the vast hoards of newcomers? Really Methodism has only touched four of the smaller states of Brazil, and these to a large extent are only occupied at the strategic points. We have a few small congregations just across the borders of two other states. Sixteen states, several of which are each as large as all four of those we do occupy, are yet waiting for the message of Methodism. Even with our limited occupation the work is not compact. Between the Central and South Brazil Annual Conferences lie two unoccupied states with large and growing populations.

If the task is to be accomplished, the Mother Church must stand by her Brazilian daughter for long years to come. There should be a large annual increase of the missionary



force, provision for increased educational work, and liberal appropriations for opening up new work in the vast unoccupied territory.

When plans of far-reaching influence for "weal or woe" are under discussion is it impossible that there should not be divergent opinions. Such is the case when discussing the degree of independence or autonomy that would best serve the cause of Brazil. There is, however, no divergence of opinion, we believe, as to the final goal—a strong, self-supporting, self-governing, national Methodism—a Methodism embodying all of those life-giving principles and regenerating influences that have characterized her work in other lands, an indigenous Methodism free to develop according to its own genius. Whatever difference of opinion there may be is not as to the final goal, but as to the method that will enable the Brazilian Church to earliest reach that goal—what, in the present state of development, will contribute most to the rapid attainment of that goal without danger of a setback.

The Central Conference of Brazil has sent its memorial to the General Conference, and we trust that such time may be given to its consideration as will enable the delegates to properly weigh the question and find the best solution. Such concessions as may be deemed wise will encourage the Brazilian Church and set it forward on the road toward the desired goal—complete independence.

### The Brazil Annual Conference

On October 24-27, 1929, the forty-fourth session of the Brazil Annual Conference was held. The place of meeting was at Sao Paulo de Muriahe, Minas, and Bishop James Cannon, Jr., presided. The following are the statistics and appointments for the year:

Number of districts .....	4
Pastoral charges .....	48
Societies .....	50
Licensed preachers .....	4
Local preachers .....	27
Members .....	6,347
Adults baptized .....	287
Infants baptized .....	417

Epworth Leagues .....	31
Members .....	1,208
Sunday schools .....	127
Officers and teachers .....	536
Scholars .....	7,245
Woman's Missionary Societies .....	34
Members .....	1,079
Colleges .....	3
Teachers .....	78
Scholars .....	1,061
Value of property .....	\$627,380 95
Parochial schools .....	10
Teachers .....	22
Scholars .....	757

*Contributions:*

Foreign missions .....	\$ 25 00
Home and Conference missions .....	864 25
Church Extension .....	210 71
Education .....	336 90
American Bible Society .....	25 00
General Conference expenses .....	26 19
Woman's Missionary Society .....	2,343 52
Support of Bishops .....	150 00
Support of presiding elders .....	510 06
Support of pastors .....	10,273 00
Grand Total .....	\$ 38,805 53
Houses of worship .....	63
Value .....	\$392,963 88
Indebtedness .....	\$ 13,035 26
Parsonages .....	16
Value .....	\$ 95,357 14
Indebtedness .....	\$ 1,071 43

## APPOINTMENTS

*Bello Horizonte District*—J. A. Guerra (4), P. E.

*Bello Horizonte, Central*—J. A. Guerra (2), and one to be supplied.

*Bello Horizonte, Prace, and Santa Barbara*—A. P. Fraga (6).

*Bello Horizonte Circuit and Sete Lagoas*—Frank Wiedrehecker.

*Barbaceno and Sitio*—Lafayette Dias Ferraz (1), supply.

*Lafayette and Ouro Preto*—Lafayette Dias Ferraz (1), supply.

*Raul Soares*—Manoel Pereira Pinto (4).

*Caratinga*—Manoel Pereira Pinto (1).

*Santa Maria, Itabira, and Ferros*—A. P. Fraga (2).

*Juiz de Fora District*—W. M. Carr (1), P. E.

*Juiz de Fora*—Cesar Dacorso Filho (2).

*Juiz de Fora Circuit*—Nicodemus Nunes (1).

*Parahyba do Sul and Valenca*—Abdulasis V. do Valle (1), supply.

*Entre Rios*—Antonio Baggio (1), supply.

*Anta*—Juvenal S. Pereira (2).

*Porto Novo*—Juvenal S. Pereira (5).

*Dr. Astolpho*—Giacomo Melazzo (2).

*Lima Duarte*—Elias Escobar Gaviao (3), supply.

*Palmyra*—Manoel Pereira (3).

*Rio Novo and Goyana*—Joao Ramos Filho (2).

*Granbery College*—W. H. Moore, Palmar Bowden, Anderson Weaver, Professors.

*Correspondence School*—W. M. Carr, Director.

*Seminary*—Derly A. Chaves, W. H. Moore, Jalmar Bowden, W. M. Carr, Cesar Dacorso Filho, Professors.

*Subeditor of Expositor Christao*—Cesar Dacorso Filho.

*Financial Agent of the Endowment Fund of Granbery College and Seminary*—J. W. Tarboux.

*Manhaussu District*—Isaias Sucasas (1), P. E.

*Hanhaussu*—Isaias Sucasas (4).

*Sao Joao de Rio Preto*—José H. V. Matta (1).

*Carangola*—José H. V. Matta (3).

*Faria Lemos*—José H. V. Matta (3).

*Alegre*—Oswaldo Machado (4), supply.

*Caparaó*—Oswaldo Machado (4), supply.

*Itaperamirim*—Jao do Couto (Joao do Couto) (3).

*Resplendor and Figueira de Rio Doce*—To be supplied.

*Muriahe District*—Isaias Sucasas (1), P. E.

*Muriahe*—Ernesto Bagno (4).

*Catagauzes*—J. A. de Figueiredo (2).

*Leopoldina*—J. A. de Figueiredo (2).

*Uba*—Alberto Eiras (2).

*Guarany and Sao Joao de Nepomuceno*—Alberto Eiras (4).

*Miracema*—Victorino Goncalves (1).

*Laranjeiras*—Joao A. de Amaral (2).

*Sao Manoel*—Raul Fernandes (4).

*Campos*—To be supplied.

*Rio de Janeiro District*—Charles A. Long (1), P. E.

*Cattete*—Epaminondas Moura (2).

*Jardim Botanico*—Sebastiao Reis (1), supply.

*Villa Isabel*—José R. Ferreira (2).

*People's Central Institute*—P. E. Buyers, Superintendent.

*St. John's, People's Central Institute*—P. E. Buyers (3), pastor.

*Cascadura*—Messias C. dos Santos (2).

*Realengo and Inhoahyba*—Manoel Baptista Leite (4), supply.

*Merity*—Sebastiao Reis (1), supply.

*Sao Joao de Merity*—Amancio C. Cardoso (2), supply.

*Nictheroy Circuit*—To be supplied.

*Barra Mansa*—Benjamin S. Reis (4).

*Petropolis*—Charles A. Long (3).

*Fagundes*—Elias Escobar Gaviao (1), supply.

*Therezopolis*—Osorio C. Caire (1).

*Cabo Frio*—Manoel Custodio dos Santos (4), supply.

*Cabo Frio Circuit*—Manoel C. dos Santos (4-1), supply.

*Professor in Union Theological Seminary*—E. Moura.

*Secretary American Bible Society*—H. C. Tucker.

*Treasurer of the Mission and of the Superannuate Endowment Fund*—P. E. Buyers.

*Treasurer of the Annual Conference and Indian Mission*—E. Moura.

*Members of Committee on Coöperation*—P. E. Buyers, E. Moura, J. R. Ferreira, C. A. Long.

*Guardian of Properties of the Methodist Association*—J. E. Tavares.

*Superannuates*—H. O. Campos, J. E. Tavares.

*Transferred to the Central Brazil Annual Conference*—Augusto Schwab.

*Trustees Union Seminary*—E. Moura, Charles A. Long.

*On Furlough*—J. M. Terrell.

### The Central Brazil Annual Conference

Bishop James Cannon, Jr., presided at the twelfth session of the Central Brazil Annual Conference, held on October 31–November 3, 1929, in Pocos de Caldas, Minas. The appointments and statistics follow:

Districts .....	5
Charges .....	41
Societies .....	47
Licensed preachers .....	3
Local preachers .....	22
Members .....	5,620
Adults baptized .....	291
Infants baptized .....	488
Epworth Leagues .....	22
Members .....	966
Sunday schools .....	96
Officers and teachers .....	467
Scholars .....	4,697
Woman's Missionary Societies .....	44
Members .....	1,447
Wesley Brotherhoods .....	2
Members .....	38
Schools .....	4
Teachers .....	50
Pupils .....	72
Value .....	\$398,250 00

#### *Contributions:*

Foreign missions (Madeira and Indians) .. \$	803 00
Conference missions .....	1,520 00
Church extension .....	187 50
Education .....	500 00
American Bible Society .....	146 00
Woman's Missionary Societies .....	4,530 00
General Conference expenses .....	58 50
For bishops .....	329 00
For presiding elders .....	465 00
For pastors in charge .....	11,392 00
For Conference claimants .....	525 00
Grand Total .....	\$ 39,036 00
Houses of worship .....	48
Value .....	\$325,670 00
Indebtedness .....	\$ 5,956 00
Parsonages .....	22
Value .....	\$ 60,875 00
Indebtedness .....	\$ 1,000 00

## APPOINTMENTS

*Campinas District*—S. A. Belcher (4), P. E.

*Campinas*—S. A. Belcher (3).

*Amparo and Socorro*—Antonio Pacitti (2).

*Piracicaba*—Guaracy Silveira (3).

*Capivary*—Antonio Wolf (1), supply.

*Dourado*—A. Bevilacqua (4), and one to be supplied.

*Pirassumunga and S. Rita*—José G. Pacheco (2).

*Lagoa and Pecos de Caldas*—Antonio Martins (1).

*Professor in Piracicaba College*—C. L. Cooper (1).

*Superannuated*—A. J. de Mello.

*Northwest District*—C. E. Hubbard, P. E.

*Aracatuba*—José Persson (2), supply.

*Biriguy*—Affonso Romano Filho (1).

*Pennapolis*—To be supplied.

*Promissao and Presidente Alves*—Olympio Godoy (1), supply.

*Lins*—C. E. Hubbard (2), and Belmiro Andrade (1), supply.

*Bauru, Nova Paulista, and Maristella*—Levy Tavares (2), supply.

*Epworth League Secretary*—A. Romano Filho.

*Absent on Leave*—C. B. Dawsey.

*Ribeirao Proto District*—J. L. Becker (2), P. E.

*Ribeirao Preto*—J. L. Becker (2), and one to be supplied.

*Franca and Batataes*—Vicente Pacitti (1).

*Igarapava*—B. H. Ferreira (6), supply.

*Uberaba, Uberabinha, and Araxa*—M. M. Moraes (3).

*Olympia*—J. C. Santos, supply (1).

*Missionary Secretary*—B. H. Ferreira.

*Sao Paulo District*—W. B. Lee, P. E.

*Sao Paulo:*

*Central*—O. L. Silva (2).

*Braz*—A. M. Duarte (2).

*Luz*—E. Escobar, Jr. (8), supply.



*Sao Paulo Circuit*—M. Dickie (1), and Luiz Macedo (1), supply.

*S. Amaro*—M. Dickie (1), and Luiz Macedo (3), supply.

*Mission to Immigrants*—Rudolph Brenneiser (2).

*Itapecerica, Palmeiras, S. Roque, and Cotia*—José Andrede (5).

*Santos*—Hermogenes Prado (1), supply.

*Taubate, Pinda, and Guara*—Antonio Goncalves (1).

*Jerico*—W. B. Lee (3), and one to be supplied.

*Editor of Expositor Christao*—Guaracy Silveira (1).

*Editor of Minutes*—Guaracy Silveira.

*Translator of Books*—W. B. Lee.

*Agent, Publishing House*—C. L. Smith.

*Mission Treasurer*—M. Dickie.

*Conference Treasurer*—J. J. Becker.

*Secretary of Education*—O. L. Silva.

*Sunday School Secretary*—Antonio Goncalves.

*Editor of Bem-Te-Vi*—Miss Nancy Holt.

*General Visitor of Woman's Missionary Societies*—Miss L. F. Epps.

*Superannuated*—Joao A. da Costa.

*Absent on Leave*—J. L. Kennedy and W. G. Borchers.

#### *Sorocabano District—H. I. Lehman, P. E.*

*Ourinhos and Cambara*—H. I. Lehman (3).

*Jacarezinho*—Raul Gomes (2), supply.

*Presidente Wenceslau*—Leopoldo Ramos (1), supply.

*Candido Motta*—H. I. Lehman (1), and Odilon Nocetti (1), supply.

*Presidente Prudente*—Augusto Schwab (2).

#### **The South Brazil Annual Conference**

The South Brazil Annual Conference held its twenty-fourth session on November 11-14, 1929, at Santa Anna, Rio Grande do Sul, with Bishop James Cannon, Jr., presiding. The following are the statistics and appointments for the year:

Districts .....	5
Pastoral charges .....	31
Societies .....	41
Licensed preachers .....	1
Local preachers .....	7
Members .....	3,319
Adults baptized .....	185
Infants baptized .....	304
Epworth Leagues .....	36
Members .....	1,273
Sunday schools .....	86
Officers and teachers .....	353
Scholars .....	5,056
Woman's Missionary Societies .....	34
Members .....	1,407
Schools .....	5
Teachers .....	71
Pupils .....	999
Parochial schools .....	9
Teachers .....	20
Pupils .....	575
Value of property .....	\$415,975 00
<i>Contributions:</i>	
General Conference .....	\$ 468 00
Central Conference .....	276 88
Conference (Annual) .....	579 63
For preachers in charge .....	9,730 41
Superannuate Endowment Fund .....	53 18
Grand Total .....	\$ 21,956 71
Houses of worship .....	30
Value .....	\$145,706 25
Indebtedness .....	\$ 37 50
Parsonages .....	15
Value .....	\$ 52,187 50

#### APPOINTMENTS

*Colonial District—Joao Franca (2), P. E.*  
*Caxias and Forqueta—Joao Franca (2).*  
*Alfredo Chaves and Guapore—Armando Lima (2).*  
*Bento Goncalves and Garabaldi—Armando Lima (2).*  
*Gramado and Varzea—Olympia Oliva (4), supply.*  
*Montenegro and Circuit—C. E. Becker (2).*

*Cruz Alta Circuit—D. L. Betts (2), P. E.*  
*Cruz Alta and Circuit—D. L. Betts (2).*

*Passo Fundo and Circuit*—Oscar Koeche (3).

*Soledade and Circuit*—Theodoro Ferreira (3), supply.

*Santo Angelo and Circuit*—José Wagner (1).

*Sao Luiz and Circuit*—José Wagner (1).

*Palmeira and Circuit*—To be supplied.

*Sao Lucas and Circuit*—Joao Correa Franco (2), supply.

*Julio de Castilho and Tupaceretan*—Cassiano Moneiro (2), supply.

*Instituto Gymnasial*—Eugene Chesson, Director; Miss Zula Terry, Professor.

*Porto Alegre District*—J. R. Saunders (2), P. E.

*Central*—J. R. Saunders (2).

*Institutional*—E. M. B. Jayme (6).

*Gloria*—Franceliho de Almeida (1).

*Wesley*—Norberto Schutz (1).

*Barra de Ribeiro*—Eljo Lima (3), supply.

*Pedras Brancas*—To be supplied.

*Conceicao and Santo Antonio*—Isiloro Perreira (1), supply.

*Porto Alegre College*—J. E. Moreland, Director; H. W. Gorsuch, Professor; A. K. Manchester, absent on leave.

*Bible School, Porto Alegre College*—J. W. Daniel, Director; J. W. Price and J. R. Saunders, Professors.

*Treasurer*—J. W. Daniel.

*Secretary of Education*—E. M. B. Jayme.

*Sunday School Secretary*—Norberto Schutz.

*Santa Maria District*—Joao Wagner (2), P. E.

*Santa Maria and Circuit*—Joao Wagner (2).

*Cachoeira, Sao Sepe, and Cacapava*—Assasio Goulart (1).

*Rio Pardo, Santa Cruz, and Estrella*—Utalino Fernandes (1).

*Santa Anna and Rosario*—Antonio P. Rolim (2).

*Absent on Leave*—G. D. Parker.

*Uruguayana District*—J. I. Cerilhanes (2), P. E.

*Uruguayana and Circuit*—J. I. Cerilhanes (2).

*Alegrete and Circuit*—A. M. Ungaretti (6).

*Itaquy and Sao Borja*—José Baptista da Silva (1).

*Quarahy*—A. T. Torres (4).

*Collegio Uniao*—James E. Ellis, Director; David Medeiros, Professor.

*Epworth League Secretary*—James E. Ellis.

*Missionary Secretary*—A. T. Torres.

*Appointment Left Open*—W. R. Schisler.

## CHINA IN THE EYE OF THE WORLD

BY BISHOP W. N. AINSWORTH

China is and ought to be in the eyes of the whole world. This largest and oldest of the nations presents a spectacle that should make the deepest appeal to the intelligent and sympathetic heart of the civilized world.

The vast population is desperately poor. Nowhere else can the watchers of man's battle for bread find such a spectacle as meets the eye on every hand. It is not the frenzied struggle of desperation, but the calm and resolute defiance of pinching poverty which keeps their company from the cradle to the grave. Everybody works! Such industry I have never elsewhere seen. They have to work or starve. Every resource must yield something to sustain life. Nothing is too trifling to be left out of the account in working out the family budget. Nearly everybody farms, and every acre, except the ever-to-be-seen spots that are taken up by ancestral graves, must yield its rice, beans, millet, or vegetables to keep the people alive. The lakes and canals are raked as with a fine-tooth comb. The ditches are bailed for fish that are smaller than one's little finger. No weed or cornstalk or root or leaf is left ungathered for the bin, and then it is used only for cooking. The mud and bamboo houses have no fire. The people wear more clothes in winter or go cold. Outside a few major cities, where a little modern industry has been begun, there is no manufacturing, except such as is crudely done by hand. There are Chinese of great wealth, who live under conditions of real luxury, but their number is negligible compared to the millions who work forever and hang to existence by the eyelashes.

It is not surprising that under these conditions the death rate is very large. Infant mortality is the heaviest in the world, and yet there are children, children, children everywhere. Those who run the gauntlet of infant perils seem to develop a physical stamina that excites the wonder of the world. Insect bites and poisons that would kill the average foreigner make but little impress on their hardened consti-

tutions. When famine comes, as frequently it does, the strongest go down by the million. The almost utter lack of transportation makes impossible any speedy distribution of relief in the vast extent of China.

The masses are extremely ignorant and dominated by superstition, as ignorance always is. The educational facilities of the land are nearly nothing outside of the occasional schools and colleges, which the missionary has brought. These are like lighthouses on a bleak and desolate shore. Some of them can be seen afar, but for most of China's millions it can be said that gross darkness covers the people. It can be relieved only by modern education—not of science only, but of God. A misconception of God always means a misdirection of life, and the history of Christian missions shows that a clear knowledge of the one living and true God, as he is revealed in Jesus Christ, is as clarifying to the intellect as it is cleansing to the soul.

China constitutes at once the opportunities and indictment of Christianity. For the great Christian nations of Europe and America, holding in their hands the wealth of the world, to permit in the same world with them such conditions as obtain in China merits the condemnation of Him who said: "Inasmuch as ye did it not to these, ye did it not to me." At the same time the greatest opportunity of the centuries is still open to the Christian Church—an opportunity to lead innumerable souls into the knowledge of Jesus Christ and incidentally add four hundred and fifty millions of people to the productive and purchasing elements of the world's population. The education and Christianization of China would accelerate the industry of the world as nothing else could, and I do not know where Europe and America could gain so much at such meager cost.

China deserves the best at the hands of the more favored nations. They are backward because they have not had the enrichment and stimulation of Christianity. Let no man judge China by the millions who have had no chance. It is no more fair to judge her people by the occasional coolie who keeps a laundry in a back street of an American city than it is to accept the denizens of our own back alleys as representative of our best citizenship. The Chinese as



a race have in them all the possibilities of intellect and character that belong to the Caucasian peoples. With joy I have seen it demonstrated in numberless young men and women of this ancient Oriental race. A considerable number already, under the stimulus of Christianity and the culture of the best schools, are showing qualities equal to the best of the West. Their number must be multiplied, and, in sufficient numbers, they will leaven the whole lump.

The missionary staff and facilities for service in China are not in a thousand leagues of the requirements for which these conditions call. The revolution is tumbling down ancient walls and giving access everywhere. A new day is dawning for these sodden millions. The sun is up. There are shafts of clear light that presage the shining forth of the dayspring from on high. American Christianity must not fail China now.

### The China Conference

Bishop W. N. Ainsworth presided at the forty-fourth meeting of the China Conference, which was held on October 16-21, 1929, at Huchow. The following are the statistics and appointments for the year:

Number of districts	7
Pastoral charges	64
Societies	85
Licensed preachers	3
Local preachers	117
Members	12,628
Adults baptized	753
Infants baptized	375
Epworth Leagues	31
Members	2,088
Sunday schools	144
Officers and teachers	665
Scholars	7,464
Woman's Missionary Societies	94
Members	3,744
Educational institutions	79
Teachers	625
Students	8,921
Hospitals	3
Officers and nurses	128
Patients	46,847

*Contributions:*

Foreign missions .....	\$ 3,992 41
Home and Conference missions .....	372 00
Church Extension .....	144 00
Education .....	72 00
American Bible Society .....	24 00
General Conference expense .....	12 00
Woman's Missionary Society .....	1,589 35
For bishops .....	72 00
For preachers in charge .....	14,327 90
For Conference claimants .....	204 00
For Superannuate Endowment Fund .....	147 00
Grand Total .....	\$ 47,963 79
Houses of worship .....	79
Value .....	\$542,878 96
Indebtedness .....	\$ 1,300 00
Parsonages .....	89
Value .....	\$216,752 00
Indebtedness .....	\$ 188 61

## APPOINTMENTS

*Changechow District—Tsu Vi-Yui, P. E.*

*Carriger Memorial—Yih Faung-kwe, J. H. H. Berckman, Wang Ping-san.*

*North Changchow—Faung Zung-ah.*

*Wangsan Circuit—Sung Tz-ziang; one to be supplied.*

*Wusih Circuit—Faung Yoen-foo, Li Liang-ting.*

*Zahtsaung Circuit—Wang-zui; Dzau Chi-fah, supply at Weitsung.*

*Sizahjau Circuit—Tsang Ih-ling; one to be supplied.*

*Nyishing Circuit—Dzung Pau-san; Jui Ping-sung, supplied; one to be supplied.*

*Voojau Circuit—Dzau Nyoh-z; Te Oong-sung, supply at Yingtsung; Sijau to be supplied.*

*Tsangts Circuit—Dzung Pau-san, Dzung Yui-daung.*

*Woovoo Circuit—Li Chi-me; Zohsan and Vongtseu to be supplied.*

*Manchuria Mission—Tsang Hai-iung.*

*Conference Director of Evangelism—J. C. Hawk.*

*District Treasurer—J. H. H. Berckman.*

*Secretary of Manchuria Mission Work—Tsu Vi-Yui.*

*Huchow District—Yoen S-oen, P. E.*

*Haitau Circuit*—Dzau Tsong-foh, Tsang Tsung-foo, W. A. Estes.

*Central Huchow*—Wang Dzau-ziang, H. L. Sone; Superintendent of Institutional Features, H. L. Sone.

*North Huchow Circuit*—Hau Z-tseu; Oo Vung-zien at Nankajau; one to be supplied.

*Danche Circuit*—Sung Kyung-zung; Tsang San-foo, supply at Tsingsan; two to be supplied.

*Veuchi Circuit*—Li Dzong-san; Vi Sing-foo, supply at Badeu; one to be supplied at Vookaung.

*Zanghsing Circuit*—Ling Kyi-ziang; Tsanf Tsz-daung, supply at Huchi; Zia Dah-zien, supply at Hongjau; one to be supplied.

*Szoen Circuit*—Tsaung Ping-sung; Bang Kwe-yong, supply at Lingzungjau; one to be supplied.

*Mechi Circuit*—Tsang Z-kyi; Kyung S-ming, supply at Woobing; one to be supplied.

*Soochow University Middle School No. 3*—W. A. Estes, Professor.

*Huchow General Hospital*—Tsang Tsung-foo, Chaplain.

*District Treasurer*—H. L. Sone.

*Secretary of Manchurian Mission Work*—Yoen S-oen.

*Nanzing District—Li Yoeh-fong, P. E.*

*Nanzing Station*—Tsa Suh-tz; one to be supplied.

*Wuchen Circuit*—Zien Kyih-sgung; Wung Kuh-jung, supply; Yang Koeh-hyang, supply at Tefongjau.

*Lienz Circuit*—Sung Tsz-dau; Ting Tz-woo, supply; Yoh Boo-tsing, supply at Lienz.

*Zangzah Circuit*—Wang Chai-pau at Zang-zah; Danche to be supplied.

*Tsingzah Circuit*—Zien Vung-zien; one to be supplied.

*East Taihoo Circuit*—Oen Vung-pah; one to be supplied.

*West Taihoo Circuit*—Woo Mei-z at Tong-zahhoo; one to be supplied at Tongtsa.

*South Taihoo Circuit*—Zien Yih-o; Lieu Nyi-tsang, supply at Ziangtsung.

*Nyimo Circuit*—Li Yoeh-zah, supply; Sung Kyeu-z, supply.

*Nyungkyui Circuit*—Zien Kyih-sung; Koo Zeh-chung, supply; Li Zau-kwe, supply at Tiennyung-tsang.

*Loodeu Circuit*—Lok Bei-hau, supply.

*Taihoo Evangelists*—Zien Kyih-sung; one to be supplied.

*District Treasurer*—H. L. Sone.

*Secretary of Manchurian Mission Work*—Li Yoeh-fong.

*Shanghai District*—J. C. Hawk, P. E.

*Allen Memorial*—Kaung Zang-tse; Tsen Me-tsung, supply.

*Moore Memorial*—Yui Tz-tsa, Tsok Kwe-sung, S. R. Anderson; Superintendent of Institutional Features, S. R. Anderson; Margaret Williamson Hospital, Yui Tz-tsa; Rue Pere Froc, Tsok Kwe-sung, J. C. Hawk.

*Haygood Memorial*—S. R. Anderson, Kaung Zang-tse.

*Chapei Circuit*—Dzau Kyung-sung; Yang Sing-ming at Tszdih.

*South Shanghai Circuit*—Wang Vi-oen; Tsang Kyuin-kaung, supply at Long-hwo.

*Nanzing Circuit*—Tseu Vung-ming; Tseu S-zung, supply at Yauli.

*Kading Circuit*—Zien Yih-meu.

*Lieuhö Circuit*—Dzung Z-chang.

*Woosung Circuit*—Iyi Tsi-kwan, J. W. Cline.

*Zongming Circuit*—Tsang Tshih-foo; Tseu Li-ching, supply at Miautsung.

*Chitong Circuit*—Lok Dzong-iung; S Kyuin-siang at Nyi-sohtsaung; one to be supplied.

*Maimung Circuit*—Vong Kwe-sung; one to be supplied.

*Treasurer of the Central Council and Business Manager for Board of Missions*—J. W. Cline.

*Soochow University, Law Department*—Religious Counselor, J. W. Cline.

*Soochow University Middle School No. 2*—Religious Counselor, J. W. Cline.

*District Treasurer*—Kaung Zang-tse.

*Secretary of Manchurian Mission Work*—J. C. Hawk.

*Soochow District*—Sz Yeu-lan, P. E.

*East Soochow*—Woo Tsong-ji, W. B. Nance; Li Dzong-doan, Sup.

*Central Soochow*—Te Nyang-kyung, R. T. Henry; Woo Sau-san, supply; Superintendent of Institutional Features, R. T. Henry.

*West Soochow*—Mau Nyung-zo; Yoh Kyung-foo, supply.

*Changshu Circuit*—Wesley M. Smith, Sung Vung-we, Tsu Kwe-nong.

*Lohzeh Circuit*—Tsiang Foh-z, supply.

*Taichang Circuit*—Sung Zung-kyung, Lieu Oong-zien; Vung Pau-yong, at Saung-vong.

*Shatow Circuit*—Sung Foh-sung; one to be supplied.

*Wang Chung Circuit*—Lok Tsing-son, supply; one to be supplied.

*Quinsan Circuit*—Sung Foh-sung; Tsen Tsing-poo, supply at Quinsan.

*Zahbah Circuit*—Tseu Oong-z, supply at Pohzung; Zashbah to be supplied.

*Gnowangz Circuit*—Tsen Kyi-bing; one to be supplied.

*Voojan Circuit*—Sung Vong-ziang, supply; one to be supplied.

*Soochow University*—W. B. Nance, Western Adviser; Zia Dzong-san, Professor of Religious Education.

*Student in Nanking Seminary*—Dzung Pau-loo.

*District Treasurer*—R. T. Henry.

*Secretary of Manchurian Mission Work*—Sz Yeu-lan.

*Sungkiang District*—Yang Kwe-tsang, P. E.

*McLain Memorial*—Yang Vi-sing, W. B. Burke; Tsa Zeu-zung, supply at Zah-woodaung; Dzung Me-sung, supply.

*Grace Memorial*—Woo Kai-nong, Tong Ts-van, A. C. Bowen.

*South Sungkiang Circuit*—Dzung Lok-tshoo, supply; Tsang Yiu-zung at Tsz-kyung.

*Chukiakok Circuit*—Dzung Chi-ah; Tseu Hai-z, supply at Kyungkatsung; Tsiang Foo-pah, supply at Sunghong.

*Tsingpoo Circuit*—Dzung Oong-sung at Kongzah; Tsingpoo to be supplied.

*Tsangien Circuit*—Ling Zeu-zung, supply; Tsu Yong-foo, supply at Dingling; Ng Yeu-chung, supply at Yoehong; one to be supplied at Gnazien and one at Poh-soh.

*Pootong Circuit*—Tsang Ming-zien at Loo-kawei; Tsang

Yung-tse, supply at Nankajau and Singsang; Tsu Dandzung at Nanwei.

*Poonan Circuit*—Dzung Ang-faung at Tsangkahong; one to be supplied at Nanjau and one at Zienkajau.

*Poopek Circuit*—Ng Yong-vung, supply at Pojau; W. B. Burke; Li Zeu-z, supply at Mojau; one to be supplied.

*Tsangliendaung Circuit*—Li Vi-ming at Tsaungliendaung; Koo Pau-tsang at Loktiauwe.

*Sidaung Circuit* — Tsa Hyi-yong at Kyung-zah; Liu Dzung-z, supply at Sidaung.

*Wei Lien Bible School*—W. B. Burke, Principal; P. D. Woo, Dean; A. C. Bowen, Professor; Z. T. Kaung and J. C. Hawk, Lecturers.

*District Treasurer*—W. B. Burke.

*Superintendent of Manchurian Mission Work*—Yang Kwe-tsang.



# EVANGELICAL CHRISTIANITY IN CUBA

BY S. A. NEBLETT

## I. BEGINNINGS PRIOR TO THE SPANISH-AMERICAN WAR

### *Methodism*

To Dr. Charles W. Fulwood, of the Florida Conference, is due the credit for taking the first steps to give the gospel to Cuba. He was sent as pastor to Key West in 1873, and his attention was drawn to the large number of Cuban families living there uncared for by the Churches. He found Francisco Diaz, a Canary Islander, working as a colporteur, visiting from house to house, distributing the Scriptures among the Cuban people. Dr. Fulwood used Brother Diaz as an assistant until 1875, when he secured the appointment by the Conference of J. E. A. Vanduzer as missionary to the Cubans.

Vanduzer began his work with enthusiasm, his soul on fire with love for them. But unfortunately he fell a victim of the yellow fever epidemic which raged in Key West soon after his arrival. His friends urged him to leave, but to them he replied: "The Lord has set me among the Cubans, and with them I will live or die, as may be the will of God." His dying words, spoken in a feeble voice to Dr. Fulwood, were: "Don't forget the Cuban Mission."

Dr. Fulwood and Brother Diaz had won to Christ a young Cuban who had studied in a Presbyterian school in Tennessee, Henry B. Someillan, and he took up the work which Vanduzer had begun in Key West. Among those converted under his ministry who afterwards rendered great service to the Church in Cuba were Manuel Deulofeu, a faithful preacher whose ministry and life were fruitful, and Francisco E. Blanes, a noted scientist and for years director of the museum at Cardenas, who is living at the age of eighty-one, at this date.

The Florida Conference at its session of 1883 decided to send a missionary to Cuba. Young Aurelio Silveira, accompanied by Henry Someillan as helper, went to Havana, the

expenses of their travel and support having been provided by an offering made by the preachers of the Conference. The large parlor of the Saratoga Hotel in Havana was secured as a temporary chapel. It was here that the gospel message was given for the first time by Cuban preachers to Cubans. The first person to be received into the Church was Elvira O'Halloran, whose husband later became a Baptist preacher.

It seems to have been a time of toleration, and it is said that Silveira and Someillan created a great interest in the city. Large crowds attended their services. The liberal press and many of the educated class gave evidence of their sympathy and approval of the work of the young missionaries. Someillan returned to Key West. Silveira remained in Havana until 1886, when he was compelled to leave. In 1888 a petition signed by 194 people was sent from Havana to Someillan, urging him to secure for them recognition by the Florida Conference. They had held a meeting and decided to carry on gospel work and had named as temporary pastor a lawyer, Francisco Gonzalez de Cala. This group of the Lord's people, without a pastor, made a covenant, "promising one another to walk together as brethren and members of a Christian Church, exercising special care, watching over one another with brotherly admonitions as may be necessary, and we will not neglect the assembling of ourselves together, nor fail to pray for ourselves and others," etc. The petition asked that Someillan or some ordained preacher visit them. In a postscript to the petition it was said that "this little congregation has been growing like the mustard seed of which the gospel tells us, and at present we are holding prayer meetings in eight homes."

In 1889 J. J. Ransom went to Havana and spent about a year. In 1890 Bishop Duncan sent Clemente Moya to Havana. Moya, with some aid given him by the Board of Missions, established three day schools and used them as chapels for preaching services. He was very successful in this work at a very difficult time for our Church, winning the good will and support of many very excellent people.

Moya remained two years and was succeeded by Miguel Perez Arnaldo, who died within a short time.

The Havana Quarterly Conference gave local preachers' license to Isidoro Barredo, Antonio Ulloa, and Justo Martinez. Barredo continued in charge of the work until January of 1893. Repressive measures of the Spanish government, persecution of patriotic Cubans, and finally the revolution which began in 1895 and terminated with the liberation of Cuba from the Spanish yoke in 1898, scattered our flock, but some were to be found in December of 1898, when Bishop W. A. Candler, Dr. W. R. Lambuth, and Rev. H. W. Baker visited Cuba with a view to beginning in earnest its evangelization.

#### *Southern Baptist Church*

The work of this Church was begun in Havana in 1885 and in Cienfuegos a short time after that date. There were congregations in Dragones and Zulueta, Puentes Grandes, Regla, San Miguel de Padron, Cerro, and Neptuno in Havana. The ministry of Dr. Alberto Diaz was very successful, and in 1889, with funds furnished him by the Baptists of the United States, supplemented by collections on the field, the old theater at the corner of Dragones and Zulueta Streets was purchased. There was a school, a small hospital, and a cemetery in operation in connection with the Havana work. The Havana congregation seems to have been quite numerous, and the one in Cerro had some substantial qualities. But most of this was dissipated during the revolution and Spanish-American War, and very little was left except the building at Dragones and Zulueta at the close of the war.

#### *Protestant Episcopal Church*

Bishop Whipple visited Cuba early in 1871 and held a service on a gunboat in the harbor, as the authorities of the Church of Rome prevented him from holding services on shore. The following week the Prussian and British consulates were offered him, and on Sunday, March 18, 1871, he held a public service in the Prussian consulate. These are said to be the first Protestant services held in Cuba under Spanish rule, but they were in English and for

English-speaking people. Rev. Edward Kenney was sent down to act as chaplain to the British, Americans, and Germans. For the first year the congregation had to row out to service on a gunboat stationed in the harbor, as the authorities would not permit him to hold service on shore. Finally the Prussian and British consuls succeeded in getting permission for him to hold services on shore. Presently Cubans were attracted and Spanish services were begun and met with considerable success. But all this work was broken up by the revolution which began in 1895.

In the late 80's, Pedro Duarte, who had been working in connection with the revolutionary junta in the United States, returned to Cuba under the guise of a Bible colporteur. He also worked at his trade, that of cigarmaker. In Matanzas he secured a property at 60 San Juan de Dios Street, in Pueblo Nuevo, and maintained a chapel and school for some years, and also established an orphanage. His work was political and philanthropic, as well as educational and religious, and he drew quite a following of Cuban people of a good class. Very little of a permanent character remained after the Spanish-American War.

### *Southern Presbyterian*

Sometime between the years 1890 and 1894, Rev. E. P. Collazo carried on work which he established in Santa Clara, Remedios, and in Havana, at 182 Lealtad Street. He was visited by Rev. J. G. Hall, a missionary of this Church in Mexico, Dr. Graybill, and Dr. H. B. Pratt, a Presbyterian missionary from South America. The results of the work of the faithful Cuban, Collazo, were meager but of value.

## II. POST-WAR DEVELOPMENT OF PROTESTANTISM IN CUBA

### *Methodism*

Scarcely had the echoes of war died away, the Spanish troops not yet having evacuated Cuba, when Bishop W. A. Candler, Dr. W. R. Lambuth, and H. W. Baker arrived in Havana in November of 1898, to look over conditions in the devastated island and lay plans for the work of the Church as a factor in its evangelization. They were in the midst of the exciting scenes of January 1, 1899, when the Spanish

flag was lowered as an emblem of sovereignty in the Western Hemisphere and the American flag was flung to the breeze, to remain until the country could be cleaned up and in a measure rehabilitated and a Cuban government formed. The American provisional government was ended and the Cuban government inaugurated on May 20, 1902.

Bishop Candler selected four strategic points—Havana and Matanzas on the north coast and Cienfuegos and Santiago de Cuba on the south coast. H. W. Baker was appointed to Matanzas and arrived there in January of 1899, beginning work immediately. George MacDonald was appointed to Havana, arriving also in January. They were followed at once by Thad E. Leland, who opened a school in Havana which was destined to become Candler College, W. E. Sewell, who went to Cienfuegos, and Miss Hattie Carson, of the Woman's Foreign Mission Board. Within four or five months H. W. Penny was sent to Cienfuegos to work with Sewell. H. B. Someillan was sent in the same year to Santiago de Cuba, and Miss Carson also began her work there. Dr. David W. Carter, whose abilities and years of experience in Mexico peculiarly fitted him for the task, was a little later appointed superintendent of the Cuba Mission.

The work in Havana was opened in rented quarters with preaching in both English and Spanish, and the school, on Virtudes Street, and within four years our present property was secured. C. H. Greer, after a year in Havana, opened our work in Pinar del Rio in 1905. In 1906 J. T. Redmon began the work on the Isle of Pines. In Matanzas work was opened at 56 Contreras Street, a lot secured at the corner of Manzano and Zaragoza Streets, and a substantial stone church building erected. The Matanzas church was the first permanent Protestant church building begun in Cuba, though our small wooden chapel at Caonao was completed and in use before the Matanzas church. Baker opened work in Colon, in Matanzas Province. Work was opened during our first decade at Pedro Betancourt, Jovellanos, Cardenas, and Alacranes and services held in many places.

At Cienfuegos Sewell within two days after his arrival



had a house furnished and occupied. He made friends and acquaintances through teaching classes in English, and after Penny's arrival preaching services in Spanish were begun and a school organized. During his first year at Cienfuegos Sewell visited Santa Clara, the capital of the province of that name, and various other places in the province. He was sent as pastor to Santa Clara in 1900, and from there opened work in San Juan de los Yeras and Fomento. Property was also rented at Santiago de Cuba and work begun by H. B. Someillan. Upon his resignation from the ministry of our Church, Penny was sent to Santiago de Cuba, and in 1902 was reënforced by W. G. Fletcher as assistant. Upon Penny's retirement from Cuba in 1903, Fletcher was placed in charge of Santiago de Cuba, and during the next five years work was opened in Guantánamo, Baracoa, Mayari, Preston, Antilla, Holguin, Caco-cum, and Bartle in the Oriente Province.

In Camaguey Province an American colony at La Gloria on the north coast was supplied with a pastor. E. E. Clements was sent to the city of Camaguey in the summer of 1903, but, owing to the retirement of Leland from the school in Havana, Clements was returned to Havana, where he had served in 1902-03 and placed in charge of the school and American congregation. B. F. Gilbert, serving in La Gloria since May, 1902, was sent to Camaguey and opened a school at Republica 40, and also a preaching service in English, and later on service in Spanish. Pinson College at Camaguey has had a successful history, has a fine property, and is now our training school for preachers.

Thus, starting from four principal points in 1899, within a decade work had been firmly established in each of the six provincial capitals and many of the larger towns and cities throughout the entire island, including the Isle of Pines.

#### *Development and Present Conditions*

In 1922 the work in Cuba was erected into an Annual Conference, having progressed steadily from an unorganized mission into an organized mission and on to a Mission Annual Conference. Not everything undertaken has succeeded, but as a rule the Church in Cuba has been able to



maintain enterprises which it has begun. The Conference paper, the *Cuban Evangelist*, founded in April, 1907, has never failed to come out twice a month, having a continuous life of twenty-three years, a record no other Church paper in Cuba has. It has over 2,500 paid-up subscribers and is read by hundreds of families outside of our Church. The Sunday school quarterly, of forty-eight pages, was established in 1916 and has had a continuous life since its first number, publishing each quarter from 3,000 to 3,600 copies, supplying not only our own schools in Cuba, but many Spanish-speaking Sunday schools in the United States and the schools of other denominations in Cuba. It has for years been practically self-supporting, as is the Church paper. Our schools and colleges have steadily grown in public esteem and rank with the best. They have good properties and equipment and receive from the General Board of Missions less financial aid than similar schools of any Church in Cuba.

The goal of self-support has been kept before the Methodists of Cuba, and, while growth has not been spectacular, it is steady, and we have taken no backward step. The support of the native ministry is now on a definite basis which will lead to entire self-support in a few years. The native preachers are thoroughly committed to this policy and are persistently training their people with a view to making the transition from Board support even in part to support by the Church in Cuba. For years the regular monthly missionary Sunday has been observed in all our Sunday schools, and it has produced enough to support a native pastor and is expected by normal growth to increase from year to year.

Cuban leaders, both preachers and lay members, are rapidly taking on the burdens and responsibilities of the work. This year (1930) two of the four presiding elders are Cubans; the secretaries of the Annual Conference, the clerical and lay delegates to the General Conference, the editor and business manager of the *Cuban Evangelist*, the president and most of the cabinet of the Conference Epworth League, the president of the Conference Woman's Missionary Society, and the pastors in four of the six pro-

vincial capitals, including the national capital, are sons of Cuba.

The type of nationalism in the Church in Cuba is healthful. Our Cuban leaders understand that they have the same rights as members of any Annual Conference in the Church, that they must develop ability to do the work, and that the Church must go on to self-support before all the important interests of the Church can be placed in their hands. The sentiment is practically unanimous in favor of adherence to the Mother Church on the basis of other Annual Conferences. There is only good will toward the American missionaries, a spirit of harmony and fraternity that is rarely disturbed. When any supposed grievance arises, it is discussed in a Christian spirit, and so far a solution has been found for every problem between the workers that has arisen.

The Sunday school work of our Church in Cuba, thanks to the fine help and coöperation of the General Sunday School Board through a long period of years, is perhaps more thorough than similar work in any other of our foreign fields. The Conference superintendent of Sunday school work has been carrying out the salient features of the program of the General Board with necessary adaptations. Teacher training schools for the Conference are held every year, as well as many local schools. About one thousand standard credits have been issued. The Latin-American Editorial Committee, composed of experienced workers of Cuba, Mexico, and the border States, is now working on a plan that will give us a considerable number of teacher training textbooks and other needed literature during the next quadrennium. Graded lessons are available for beginners, primaries, juniors, and intermediates—in all, thirteen years of that series in Spanish. They are extensively used in Cuba.

The Conference Epworth League and the Conference Woman's Missionary Society are working aggressively and contributing splendidly to the tasks of the local Church. In fact, every connectional interest of the Church is in active operation in Cuba, and our people are being trained in the spirit and manner of connectionalism. Cuban Methodists

are not sectarian; they recognize and coöperate where possible with the Churches of other Christians in the common task, but they are loyal to the Church which gave them the gospel and to its institutions and plans of work.

### *Southern Baptists*

Soon after the Spanish-American War this Church, through the Home Board, took up the work which had been interrupted. Their field was and is the four Western provinces of Pinar del Rio, Havana, Matanzas, and Santa Clara, the provinces of Camaguey and Oriente being cared for by the Northern Baptist Church.

The extension of their work in the province of Santa Clara was more rapid than elsewhere up to a few years ago. Some retrenchments have been made in Santa Clara, Havana, and Pinar del Rio Provinces during the past four years. It has been the policy of this Church in Cuba to use only nationals in the pastorate, with the single exception of Havana, where among their several pastors there is one missionary.

They report eight day schools, with an enrollment of 576 students. In their 54 Sunday schools there are 3,300 officers, teachers, and pupils, and the total offerings of these Sunday schools for 1928-29 amounted to \$3,628.92. The Baptist Young People's Union and the Woman's Missionary Society are active in most congregations.

A year ago they reported forty-three pastors and four assistants in their forty-three stations. The membership at that time was 2,812. The support that is being given by the Home Board is in most cases small, and pastors are allowed to supplement it by other work while promoting self-support among their people. Thus they have among their pastors men who are teachers, lawyers, doctors, etc.

### *Northern Baptist*

The work of this Church is in the provinces of Camaguey and Oriente. Shortly after the war, Dr. H. R. Moseley, D. A. Wilson, and others who had previously served in Mexico began the occupation of this field under the auspices of the Northern Baptist Home Mission Board. Work was very

soon begun in the provincial capitals and in nearly all the larger towns in the two provinces. A school was established at El Cristo, a village ten miles from Santiago de Cuba, a splendid point at an elevation of about one thousand feet above sea level, and they now have there a splendid property and one of the best schools in Cuba. They early began the training of their native ministry and in a very few years were able to man all their pastoral charges with native preachers. They also began early to work toward self-support and established schools in practically all of their larger stations.

### *Protestant Episcopal*

This Church did not get a very early start after the Spanish-American War. When Bishop Knight came to Cuba in 1905, he found only three clergymen. Attention was given largely to English-speaking elements. The Church was organized in Havana and a substantial building, the cathedral, erected on a lot centrally located on the corner of Neptuno and Aguila Streets and a good school established in El Vedado. In a comparatively short time this Church has established work in all the provinces except Pinar del Rio and in the Isle of Pines. Special attention was given to American, British, Jamaican, and other English-speaking people. Their progress in Spanish-speaking work has been rather slow. They have a number of schools, and the Church is organized in all departments. Bishop H. R. Hulse is the resident bishop.

At present, according to the last yearbook, the Episcopal Church has in Cuba 24 clergymen, 21 organized missions or stations, 18 unorganized missions or outstations, a total of 63 places where services are held, and their registers show 2,363 members, of whom 1,278 are communicants at present. There are 38 Sunday schools with an enrollment of 2,416; 14 day schools with 907 students. There are 24 lay readers, and a goodly number of them carry on missions in connection with their secular work. This Church reported in 1929 \$15,946 as the total amount raised for all purposes. Tuitions of schools amounted to \$14,757.73. They own property valued at \$289,359.

*Presbyterian*

The Presbyterian Church as constituted at present is the result of the fusion of four missions, as follows:

*Northern Presbyterian.*—This Church had no work in Cuba prior to 1899. The Sunday school department sent Pedro Rioseco to Cuba to look over the field. The real organization began with the arrival on the field of Dr. J. Milton Greene as superintendent in 1901, followed near the close of that same year by the arrival of H. S. Harris and W. A. Stevenson. Work was gradually begun in many places of the four western provinces. The Presbytery was organized on November 16, 1904. The Central Church in Havana was duly organized December 8, 1901. Schools were placed in a number of their stations. The experiment of using ex-Catholic priests as pastors in a number of instances proved a failure. Several of their most promising young men who felt called to the ministry were sent to seminaries in the United States, Mexico, or Porto Rico, taking a full theological course.

*Southern Presbyterian.*—J. G. Hall arrived on the field in the spring of 1899, and R. L. Wharton came in the fall of that year. The field of this Church was the eastern half of the province of Matanzas and the northern half of Santa Clara Province. Little was left of the prewar work. From the beginning Cardenas was their principal station. A school begun by Wharton has developed into the Colegio Progresivo, one of the best organized and influential educational institutions in Cuba. The policy of this Church was to have a school in connection with every mission station. Their growth was normal and results fairly well conserved. A Presbytery was organized January 1, 1914, candidates for the ministry were sent to Porto Rico for their ministerial training, and the work extended gradually as these men returned prepared for work. The work of the Southern Church was merged with that of the Northern Church in 1918, carrying into the United Church 788 members and four schools.

*Congregational.*—Alfred DeBarrit arrived on the field in 1899 and began to work in El Vedado, Havana. The Congregational mission was organized in 1900 by E. P. Herrick,



superintendent, Alfred DeBarrit, Cesar Ventosa, and J. M. Lopez-Guillen. The work of this Church was in the city and province of Havana, one station in Matanzas, and one in Cienfuegos, Santa Clara Province. G. L. Todd became superintendent of the mission and pastor of their Central Church, Havana, in 1901. Fusion with the Northern Presbyterian Church was effected in May, 1909, six of the Congregational pastors entering the ministry of the united Church.

*Disciples.*—The convention of this Church held in Cincinnati in October of 1899 decided to begin work in Cuba, sending at once for that purpose L. C. McPherson and Melvin Menges. They began work in Havana among English-speaking people and later made a beginning in the Spanish-speaking population. Menges went to Matanzas in 1902 and from that center with helpers whom he prepared established congregations in three places in Matanzas Province. They acquired property in Matanzas, Union de Reyes, and Manguito. As the board was not disposed to increase the number of missionaries nor provide for a wider extension of activities, the Disciples in Cuba negotiated with the Northern Presbyterian Church, and a fusion was effected April 1, 1918, the Presbyterian Church taking over all properties and one Cuban preacher, the missionaries returning to the United States.

*Present Conditions of the Presbyterian Church.*—This Church, formed by the four Churches indicated, has work in the three provinces of Havana, Matanzas, and Santa Clara, having recently withdrawn from the province of Pinar del Rio. The yearbook for 1929 reported 31 preachers, all but five being native men, and most of these have received high school and seminary training, and some of them have done university work. Eight ministerial students were reported, who are in school either at La Progresiva in Cardenas or the seminary in Porto Rico, as they have closed the seminary in Havana. They maintain a Church paper, a hostel in connection with the national university, and a printing office. Their educational work is unified under the superintendency of R. L. Wharton, and besides the Colegio Progresivo, they maintain eleven other schools. A total



of 1,839 members was reported, with 3,638 in Sunday school and 533 members of the woman's societies. The Churches raised on missions and benevolences \$2,238; pastoral support, \$6,059; for other purposes, \$8,866—a total of \$17,163.

### *American Friends*

This Church soon after the Spanish-American War began working in a limited area of the northern part of Oriente Province. They opened work in four stations, establishing their main school at Holguin and other schools at the three other stations. They had for several years more missionaries in proportion to the work enterprised than any other Church in Cuba. A few native preachers have been developed, and these are now pastors of the four stations and the few outstations where work is maintained. Only two American missionaries remain in the work in Cuba. The membership is small and at present is not growing. The Friends are striving for self-support and, considering their membership, are making some progress in that direction.

### The Cuban Annual Conference

The eighth session of the Cuban Annual Conference was held on February 20, 1930, at Santa Clara, Cuba. Bishop W. A. Candler presided. The following are the statistics and appointments for the year:

Districts .....	4
Pastoral charges .....	26
Societies .....	47
Licensed preachers .....	7
Local preachers .....	26
Members .....	5,658
Adults baptized .....	341
Infants baptized .....	708
Epworth Leagues .....	18
Members .....	554
Sunday schools .....	60
Officers and teachers .....	402
Scholars .....	5,311
Woman's Missionary Societies .....	21
Members .....	470
Educational institutions .....	7
Teachers .....	76
Students .....	880

*Contributions:*

Foreign Missions .....	\$ 368 17
Home and Conference Missions.....	161 60
Church Extension .....	78 35
Education .....	55 26
American Bible Society .....	21 43
General Conference expense .....	17 15
Woman's Missionary Society .....	1,018 00
Golden Cross enrollment .....	574 70
Bishops .....	96 31
Presiding elders .....	300 00
Preachers in charge .....	7,960 00
Conference claimants .....	81 80
Superannuate Endowment Fund .....	395 00
Grand Total .....	\$ 25,981 00
Number of parsonages .....	22
Value .....	\$119,450 00
Houses of worship .....	34
Value .....	\$355,350 00

## APPOINTMENTS

*Camaguey District*—Ignacio Gonzales (1), P. E.  
*Camaguey and Minas*—Silvano Sanchez (3).  
*Fomento Circuit*—Prospero Guerra (2).  
*Moron Circuit*—Ignacio Gonzalez (2).  
*Nuevitas and La Gloria*—G. D. Naylor (2).  
*Trinidad Circuit*—Juan G. Munoz (2).  
*Pinson College*—E. E. Clements, President.  
*Theological Department*—E. E. Clements, Director.  
*Treasurer of the Conference*—E. E. Clements.

*Central District*—O. K. Hopkins (4), P. E.  
*Aguada de Pasajeros Circuit*—M. B. Salabarría (2).  
*Cardenas*—S. A. Neblett (3).  
*Cienfuegos Circuit*—O. K. Hopkins (4).  
*Jovellanos and Pedro Betancourt*—Felipe Llera (2).  
*Manicaragua Circuit*—J. M. Rodriguez (5).  
*Matanzas Circuit*—J. G. Board (2).  
*Santa Clara Circuit*—C. V. Morris (2).  
*Eliza Bowman College*—Srita. Frances B. Moling.  
*Directress*—Srita. Dreta Sharpe and Marie Crone, missionaries.

*Irene Toland College*—Srita. Clara Chalmers.

*Directress*—Srita. Elizabeth Earnest, missionary.

*Christian Center, Matanzas*—Srita. Julia Reed, Directress.

*Director of the Revista Trimestral*—C. V. Morris.

*Conference Sunday School Superintendent*—S. A. Neblett.

*Eastern District*—Augustin Nodal (2), P. E.

*Antilla and Preston*—Juna Milian (2), supply.

*Guantanamo Circuit*—Pedro José Gonzalez (1).

*Holguin Circuit*—Augustin Nodal (2).

*Mayari and Guayabo Circuit*—Ray Ortiz de Leon (1).

*Preston, English Congregation*—W. E. Armstrong (5), supply.

*Santiago de Cuba*—Maximiliano Salvador (2).

*Western District*—W. K. Cunningham (3), P. E.

*Havana: American Congregation*—H. B. Bardwell (1).

*Central Church*—Flor F. Reyna (3).

*Herradura Circuit*—Juan Rutz (2).

*Hoyo Colorado Circuit*—B. F. Gilbert (2).

*Isle of Pines*—J. W. Gardner (2).

*Leland Memorial and Orfilia*—H. B. Bardwell (3); Faustino Carrion (2), assistant.

*Pinar del Rio Circuit*—Miguel Soto (3).

*Santiago de las Vegas Circuit*—Angel Virelles (2).

*Buena Vista College*—Srita. Ione Clay, Directress.

*Missionaries*—Sritas. Mary Lou White, Ethel Williamson, and Lucile Lewis.

*Candler College*—H. B. Bardwell, President.

*Professors*—N. J. Castellanos and F. C. Collins.

*Central Methodist College*—W. K. Cunningham, Director.

*Evangelista Cubano*—Luis Alonso, Director and Administrator.

*Absent on Leave*—Srita. Bertha Tucker, J. R. Rhodes, Garfield Evans, J. A. Phillips.

## CZECHOSLOVAKIA

BY VACLAV VANCURA

The ideal and spiritual growth of the Czechoslovak soul is well embodied from the monument of John Huss standing on the old town square, the scene of so many important and moving events in the history of the nation, both in the Hussite and in the Counter-Reformation periods.

The popularity of the movement of Huss and of Huss himself have grown since the establishment of Czechoslovak independence. Since this date there have been various striking gatherings and national ceremonies, such as the welcome to President Masaryk on his victorious return in 1918, the Czechoslovak troops taking their first oath of allegiance to the new state, the jubilee commemoration of the executions in front of the town hall (1621), the Fizka celebration, and especially the magnificent Huss commemoration in 1925. These were held on the occasion of the Czechoslovak parliament declaring the day of Huss' death, the sixth of July, an annual public holiday, thus reviving the traditional honor paid to Huss from his death until the battle of the White Mountain.

Huss, who purchased liberty of conscience for mankind by his martyr's death and opened up the path to the truth which he loved so well, gave the Czech nation an era of imperishable heroic glory, but also its period of deepest humiliation.

The Hussite rising was the first great revolution by which humanity shook off the intolerable yoke of medieval ecclesiastical despotism; it was a gigantic, glorious, and triumphant struggle for spiritual and intellectual ideals; it was the forerunner of the Reformation. Thus it was the first energetic step for that new life to which the West owes all its modern progress.

In its struggle against the overwhelming powers of medieval Catholic Europe it was gloriously successful; but it exhausted its strength, and two centuries later, weakened and bewildered by the intrigues of its never-forgetful and

irreconcilable foes and surprised by their new onslaughts, it succumbed.

For a whole period of five centuries the Czech nation felt the consequences of Huss' activities. Whether praised and loved or cursed and hated, Huss towers like a mysterious fate over the heads of the Czech people, who fought for his ideas all these past five centuries. They cherish deep in their hearts the memory of this great Czech. They drink, as it were with their mother's milk, his ideas, his love for truth and liberty.

The largest Church in Czechoslovakia, and from the standpoint of material power and worldly riches the most influential, is the Roman Catholic Church. It is the largest Church subsidized by the state. Others subsidized by the state are the Lutheran Church, the Czech Brethren Church, the Czechoslovak Church, and the Moravian Church. The Methodist Church, the Baptist Church, and the Congregational Church are allowed to have their being. Before the law they are sects, but their property is taxed and their official actions, like baptism and marriage, are not recognized by the state law.

#### SPIRITUAL NEEDS OF CZECHOSLOVAKIA

There are plenty of religions in Czechoslovakia, but it seems that the greater part of the so-called religionists live in utter darkness and superstition. Perhaps those who live there are not so much aware of this fact as those who occasionally come to earnestly study the spiritual progress of Christians in this land. In spite of the great number of "holy shrines" dedicated to thousands of saints and the very many pilgrimages of the Roman Catholic Church, there is very little of that desired spiritual awakening which becomes the moving power where people are willing to accept it.

There are still great masses of people who are far from the knowledge of the truth of God and who are unclaimed by the gospel of Jesus Christ. Many of the so-called intelligentsia group have severed their relation with the Roman Catholic Church in the last ten years, but sought nothing better and are still without any affiliation with another

Church. This condition was due to the fact that before the coming of Methodism there had not been any revival movement on the part of any of the established Churches there. With the coming of Methodism and its revival movement there is a new era of religious prospects and hopes. Even to-day, after ten years of evangelistic experience, there is a need for many consecrated Christian preachers, leaders who by their preaching, teaching, and Christian living can lead the way to salvation. There are a great many fundamentalists without the fundamentals and too many modernists without the knowledge of modernism. The first are not fundamental enough and the latter not modern enough. Jesus is not being preached and his love not enough taught; yet it is Jesus the people want.

Much has been done to bring all Protestant Churches together for the purpose of organizing a united effort to bring Christ nearer to the suffering heart of the nation. Our ultimate hope is that the Federation of Protestant Churches will develop such activity as is needed to save the human soul. The Methodist Church in Czechoslovakia is a member of this organization and takes an active part in all its work.

#### OUR OWN WORK

In 1922, under the leadership of J. L. Neill, then superintendent of our Mission, a Bible school was organized for the purpose of educating and developing our own preachers. This institution proved to be a most wonderful success. This school has given our Church twenty-eight fine men of God who, even during the time of scholastic work, preached to their respective congregations. The name of the school won an admiration for itself even among other denominations to such an extent that three students were intrusted to her from the Moravian Church in Czechoslovakia.

Our Bible Seminary ended the eighth year of its activity with fifteen students, of whom nine received absolutorium on the 29th of June, 1929. It may be well said that this school is the heart of our work.

#### COLPORTAGE

This department was organized also by J. L. Neill at the



very beginning of our work, and its effective work cannot be enough praised. This department has distributed thousands of pieces of Christian literature free of charge. In 1929 there were 1,035 Bibles sold, 499 hymn books, 19,800 of our monthly *Christian Advocates*, and hundreds of other Christian literature.

#### OUR CHAPELS AND PRAYER HALLS

There is one criticism we are willing to accept—namely, that we have been building and buying houses for worship that were not very worshipful and seldom meet the approval of those who were accustomed to stately looking church edifices. Those, however, who realized that the real place of worship is the heart sought gladly the Christian fellowship even in cellars, auto garages, and cow sheds when there was nothing else available. While state Churches were always permitted to meet in case of necessity in a schoolhouse, we had to meet under the canopy of heaven, in the shade of some wooden shack, or in a private home. In the last two years we have been able to build two beautiful chapels in Slany and Sedlcany and hope that within the next year we will build chapels in Morawska, Ostrava, and Smecno.

#### OUR MEMBERSHIP

From the statistical records herein given it will be evident that the pendulum of so-called success ceased to swing as mightily as it did in the beginning of our work. This is not because of lack of leadership, but because of our refusing to take anybody into the fold of the Church, while in the beginning we received whoever came into the probationer's class. We have now adopted a more careful policy by which only those with some Christian experience may enter the fold as probationers.

Thousands of our converts suffer both at home, school, and work because of their membership in our Church. Their friends, brothers, sisters, parents, employers, who are Roman Catholics, often ridicule them, sneer at them, discharge them from work, disinherit them, or discontinue their friendship with them. Romanism is still unchanged in persecuting those who foresake her ranks. Because of

this situation our work is very difficult, and the only remedy is evangelization of the home, through which work we have attained last year some marked success.

### SUNDAY SCHOOL

We consider this department of our work to be the hope of our Church in Czechoslovakia. Though they are not yet what they ought to be, we organize them in every one of our congregations, supplying them with our own printed Sunday school literature. This literature is so well written that other Christian denominations are using it. Our greatest need is to have adequate Sunday school buildings and equipment.

### WOMAN'S MISSIONARY SOCIETY

These working groups are the moving power in all of our congregations and proved to be a great blessing to our Church. Though they are accomplishing much in the program of the Church, they are still hampered by the fact that many of our good women come from Roman Catholic homes where they find very often much opposition. There were in 1929 twenty-six societies, with four hundred and sixty-three members.

### EPWORTH LEAGUE

There are twenty Leagues, with three hundred and sixty-one members. The young people's work is a problem. Most of them are leaving school at the age of fourteen for larger cities to seek their daily bread. They get out of our reach and often are lost to the Church. Only last year (1929) a Religious Education Committee was appointed to promote and to guide the work of the Epworth League, the Sunday school, and the Woman's Missionary Society. We hope that this committee will accomplish the work that hitherto has been only our dream.

Since we have full religious freedom to bring the gospel of Jesus Christ into the Czechoslovak homes, we hope that the Lord will grant us necessary courage and faith to break every barrier that is keeping us from the ultimate victory. We hope to educate in our Biblical seminary men of sound Christian character and leadership. Though we still need

financial support from our friends abroad, we hope that as soon as we increase our flock we will be able to produce even the necessary wool.

### The Czechoslovak Conference

The third session of the Czechoslovak Annual Conference was held at Vrsovice, Prague. Bishop U. V. W. Darlington presided at this meeting from June 26 through June 28, 1929. The statistics and appointments follow:

Districts .....	3
Pastoral charges .....	31
Societies .....	37
Local preachers .....	24
Members .....	2,989
Adults baptized .....	3
Infants baptized .....	103
Epworth Leagues .....	20
Epworth League members .....	361
Sunday schools .....	38
Officers and teachers .....	98
Scholars .....	1,462
Woman's Missionary Societies .....	26
Members .....	463
Wesley Brotherhoods .....	3
Members .....	43
Educational institutions .....	1
Teachers .....	8
Students .....	14
Orphanages .....	1
Officers and teachers .....	2
Children .....	28

#### *Contributions:*

Foreign Missions .....	\$ 87 24
Home and Conference Missions .....	84 60
Church Extension .....	28 50
Education .....	20 10
American Bible Society .....	7 79
General Conference expense .....	6 32
Woman's Missionary Society .....	1,026 62
For bishops .....	35 06
For presiding elders .....	1 50
For preachers in charge .....	595 93
Conference claimants .....	29 76
Superannuate Endowment Fund .....	79 23
Grand Total .....	\$ 7,569 13

Houses of worship .....	17
Value .....	\$200,939 10
Indebtedness .....	\$ 191 10
Parsonages .....	13
Value .....	\$ 29,861 40
Indebtedness .....	\$ 1,015 00

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## APPOINTMENTS

*Eastern District—D. P. Melson (2), P. E.*

*Britislava—Jan Leidorf (1).*

*Jihlava—Jan Hunaty (1).*

*Moravska Ostrava—Vaclav Hunaty (4).*

*Sered—Eduard Szabo (4).*

*Stránsnice—Jan Matena (1).*

*Uzhorod—Vaclav J. Hora (1).*

*Vrsovice—Jan Kotouc (3).*

*Vrutky—Ondrej Rumpel (4).*

*Representative of the Board of Missions and Treasurer—*  
D. P. Melson.

*Pastor of St. Martins' in the Wall and Student of the*  
*Czech Language—A. J. Reid (1).*

*Missionaries to Poland—F. C. Woodard, C. T. Hardt,*  
John Witt.

*Northwestern District—J. P. Bartak (3), P. E.*

*Klatovy—Joachim Erlebach (2).*

*Liberac—Jaroslav Korf (1).*

*Litomerice—Vaclav Heljek (3).*

*Most—Karel Hlavac (1).*

*Myto—To be supplied.*

*Plzen—Gustav J. Malac (1).*

*Prague, Central Church—J. P. Bartak (1).*

*Slany and Zlonice—Ladislav Schneider (1).*

*Smecno—Karel Drahorad (1).*

*Usti and Lovosice—Josef Matejka (3).*

*Velvary—Frantisek Cadek (2).*

*Chaplain in Orphanage—Josef Zloch; Rudolf Lunn (1),*  
assistant pastor.

*Southern District—Josef Dobes (1), P. E.*

*Bechyne, Bernartice, and Milevsko — Vaclav Hlavacek (2).*

*Ceske Budejovice—Josef Prihonsky (3).*

*Lomnice—Ferdinand Wagner (1).*

*Mukarov—Jaroslav Kucera (2).*

*Protivin and Netolice—Karel Nicek (1).*

*Sedlcany—Frantisek Belada (3).*

*Sedlec—Methodej Hejlek (3).*

*Straz—Rudolf Hromadko (4).*

*Trebon—Josef Zakoucky (1).*

*Tyn—Josef Kocourek (4).*

*Biblical Seminary—D. P. Melson, Director; J. P. Bartak and Josef Dobes, teachers.*

*On Furlough to America—Vaclav Vancura.*

*Editor of Buditel—Josef Dobes.*

## OUR WORK IN JAPAN

BY T. H. HADEN

The first Protestant missionaries began work in Japan in 1859, almost immediately after the first treaty was signed between the governments of Japan and the United States. This is March, 1930; so it has been only a little over seventy years since the work was begun. American Episcopal missionaries were the first to enter, opening work in Nagasaki, and they were soon followed by Dutch Reformed and Northern Presbyterian missionaries, who entered Kanagawa (now called Yokohama). Both of these organizations also were American.

But at that time Christianity was feared, hated, and outlawed in Japan, and had been ever since the terrible persecution of the Roman Catholics in the first half of the seventh century. At the close of that persecution in 1638 the Japanese government thought Christianity had been destroyed root and branch, and notice boards were put up in every public place warning the people against having anything to do with that "depraved religion called Christianity" under penalty of death. At the same time all Japanese were forbidden to leave the country, and, with the exception of a few Dutch traders, all foreigners were forbidden to enter. Commodore Perry forced open the doors in the eighteen and fifties, and a treaty was signed between the United States and Japan, but the ban on Christianity remained until 1873, fourteen years after the first missionaries began their work. There were only ten converts during these fourteen years, and every one of these became a Christian at the risk of his life. A servant of the Rev. O. H. Gulick, having been found with a copy of the Gospel of Mark, was thrown into prison and kept there until he died.

Suddenly, in the month of February, 1873, those notice boards came down, not because Christianity was feared or hated less, but because there was no prospect of the removal of the "extra-territoriality clauses" from the treaties with



Western nations as long as Christianity was outlawed and Christians were persecuted. As soon as the notice boards were removed, several of the great English and American mission boards opened work in Japan, the Northern and Canadian Methodists among them. The Congregationalists entered a little earlier. Both missionaries and Japanese now breathed more freely, and the work showed new signs of life.

The year 1873 is one of the great years in the history of Christianity in Japan. The year 1889 is another. At that time the Imperial Constitution was promulgated, and one line in that constitution reads, in translation: "There shall be freedom of religious belief." To Japanese Christians that is one of the most precious lines ever penned. The year 1912 is another outstanding date in the history of Japanese Christianity, for in that year the central government called together a group of Shinto, Buddhist, and Christian leaders to consult with them in regard to certain important problems. There is good reason to believe that when the Japanese system of education was outlined in 1872 the leaders had the idea that all the problems of country and government could be solved by means of secular education. There was no need of religion. All religions were mere superstitions. But forty years of experience had brought many doubts as to the correctness of this view; so we find the political leaders in 1912 turning to the religious leaders for counsel and advice in regard to certain important matters. This itself is a notable fact, but the inclusion of the Christians in those called is probably more notable still. It is certain that something remarkable had taken place since 1859, or even since 1889. The change has continued until to-day we have the confidence, respect, and friendship of the municipal, provincial, and central governments, and there is reason to believe that they are now looking to the Christians for the wisest counsel in regard to moral, social, and some other matters.

One of the speakers at the Summer School for Christian Workers at Kwansei Gakuin last July, Mr. Namae, is one of the trusted men in the Social Bureau of the central government. The head of the Social Bureau of the great

city of Osaka, with a population of two and a quarter millions, is a Christian minister. And in 1929 the mayor of Tokyo used every persuasion to secure the services of the Rev. T. Kagawa, the best-known Christian in the empire, as head of the Social Bureau of the city of Tokyo. It is said, and probably truly, that the mayor offered Mr. Kagawa fifteen thousand yen (\$7,500), an unheard-of amount for the place, if he would accept, but Mr. Kagawa was leading the "million souls for Christ" movement and refused. He agreed, however, to give his informal advice *for nothing*. And so it stands to-day. At the time of the enthronement of the emperor in 1928, Bishop Usaki, of the Japan Methodist Church, and the Rev. Mr. Kozaki, of the Kumiai (Congregational) Church, were presented with a gold cup by the central government in recognition of their distinguished services to the state. But who are these men? Preachers of the gospel of Christ! And their service to the state has been rendered in this way.

In 1859 Christianity was distrusted, feared, and hated; in 1930 it has their confidence, respect, and friendship. Why this difference? Is it due to improper compromises on the part of the Christians? It is not, for none have been made. They have found out that there is no good reason for distrust, fear, or hate; but, on the contrary, the Christians are loyal and faithful to the government and stand for the best things in life. In a word, it is the character of the Christians, both missionaries and Japanese, that has won their respect, confidence, and friendship. The importance of this change may be appreciated by looking at the present situation in Russia, where the government is hostile to Christianity.

Another question of importance is the present attitude of Shinto and Buddhism toward Christianity. Shinto is the old native faith of the Japanese and has sixteen or eighteen million adherents. Buddhism is still a living religious force in Japan and has nearly fifty million adherents. Hence the importance of the question. In 1859 they, too, hated us; but now, while we may not have their love, we at least hardly have their hate, and we certainly have their

respect. Buddhism compliments us by reading our Bible and imitating us in many ways.

Some years ago a Buddhist priest, at the head of one large temple and two smaller ones, invited me to visit him at his temple, and I did so. I found a good copy of Hoffmann's Christ hanging on the wall of his study and a copy of the Japanese New Testament lying on his desk. Picking up the latter, I said: "I see this is a copy of the New Testament. Do you read it?" He said: "I read it every day. It nourishes my spirit." I am told that many thousands of Buddhist priests are now reading the New Testament and are getting much material for their sermons from it, but probably not telling their hearers where it comes from. Formerly these priests did not preach, but now they do; they had no Sunday schools or young people's societies, but now they have; they had no schools for girls, but now they have them; and they did little or no social work, but now they do much.

In June, 1928, outstanding leaders of Buddhism, Shinto, and Christianity met in Tokyo in what was called the "Three Religions Conference" and discussed for several days such questions as the following: "What can we do as religionists to promote the peace of the world? What can we do to help solve the race problem? What can we do to help solve the difficulties of capital and labor and to humanize industry? What can we do to help make Japan sober? And what can we do to help make Japan pure?" It has not been long since Buddhism and Shinto were paying little or no attention to these problems. For instance, the temple of Asakasa in Tokyo is the most frequented temple in the empire, and just back of that temple is the Yoshiwara, the most famous brothel in the empire, with two million patrons in 1928. The worshipers at the temple often go on to the brothel and see no great inconsistency in the two. But the Christians at this conference were treated with great courtesy and respect, and their views had tremendous influence.

While the Buddhists in the villages, towns, and smaller cities are often intolerant still, and throw many obstacles in the way of Christian workers, the fact remains that a

revolutionary change has taken place in the attitude of both Shinto and Buddhism. There has been an immense amount of peaceful penetration for many years through the study of the English language and literature, the reading of the Bible, the Christian schools and kindergartens, and in many other ways. It is the judgment of some who know best that the cultural and moral status of the Buddhist priesthood has been raised by its modern Christian contacts. The truth is, the intellectual and moral standards of the average Japanese of to-day are so different from those of thirty or forty years ago that he would not tolerate the Buddhist priest of that day.

What of the public press? What is its present attitude toward Christianity? The importance of this question can be understood when I tell you that there are few people in Japan who cannot read and that there are more than three hundred daily papers in the country, not to mention numerous other periodicals, and that some of the great metropolitan papers, such as the *Osaka Mainichi* and the *Osaka Asahi*, have a daily circulation of more than a million copies. The general attitude of these papers is certainly not unfriendly. For a number of years some of them have been willing to accept as advertisements, that had to be paid for, articles on Christianity, but recently some of the smaller dailies and two of the great ones have opened "religious columns," for which they are glad to get good Christian "copy" and publish it for nothing! And many of these newspapers are among the most powerful allies of the Christians in pressing their case against licensed prostitution and pressing for other great reforms.

At Christmas, 1928, the *Osaka Mainichi* and the *Japan Times*, of Tokyo, published editorials that are given in full below. They are taken from a leaflet put out by our Bureau of Specials in Nashville. I believe them to be among the most remarkable utterances ever made by non-Christian newspapers, and, what is more, ten or fifteen years ago the Japanese public would have been so unprepared for them that the editors would hardly have dared publish them. The editorials are as follows—you may judge for yourself:

## THE BIRTH OF JESUS

(From the *Osaka Mainichi*)

Christmas is the day set apart to celebrate the birth of Jesus, the founder of the religion of love. The day may be very fitly celebrated as the day of human salvation, for had mankind never discovered the divine trait of love within it, the day of enlightenment might never have dawned. The world situations are still far from assuring the advent of the "Kingdom of God" on earth, but this is precisely the reason why mankind should strive with renewed vigor after a fuller realization of the ideals which Jesus of Nazareth proclaimed nineteen centuries ago.

We are not at all interested in the current disputes over the divinity of Christ. If Jesus was, as the Bible teaches us, the Son of God especially sent among us to save us from our sins; or if he was, as more realistic theologians would have us believe, a mortal as we all are, but infinitely more religiously inclined, it does not make any difference to us. We revere and love Jesus just the same for the heroic life he lived, for the profound lessons he taught, and for the boundless affection he had for mankind as a whole.

What peculiarly appeals to the mind of impartial men in the teachings of Jesus is the persistent emphasis laid upon the value of human existence. We seek to know with some concern whence we came and whither we go, but nothing is so vital and relevant to us as the actual life we live here. Without a single exception, the teachings of Christ, when adequately interpreted, are directed specifically to elevate our living on earth, to ennoble our character as men, to bring about the "Kingdom of God" on earth.

The crowning feature in Jesus' teachings is the doctrine of love. Man abundantly inherits the traits of the lower animals and is apt to revert to the wretched state of barbarism. Many means of repressing the baser impulses of man have been devised, mostly on the principle of intimidation and punishment. Jesus seized upon the hidden divine element in man's soul and made it the cornerstone of his religious doctrine. Love is the most wonderful spiritual force in human life; it alone is capable of converting belligerent impulses into kindly sentiments, obscure barbarism to enlightened civilization. *To love one's neighbor is the greatest secret in bringing about the millennium to the world.*

In identifying God with love, Jesus founded a great religion of kindness and good will. Christianity is a religion drawing its fountain of life from the living soul of man and inspiring humanity in its turn ever to aspire to a more affectionate, kindlier, and nobler collective life. To-day, whether one is willing to admit it or not, Christianity is a living spiritual force in the world, in which one cannot exist without accepting its blessings. The very fact that millions and millions of noble characters were created by it, that its



followers on the whole are kindlier and more brotherly, is evidence of its supreme value.

*Let all—be they confessed Christians or mere admirers of Christ—join in admiring the great deeds of Jesus and his followers and make Christmas Day a day for the birth of a new life, freshly inspired by Jesus Christ himself.*

### CHRISTMAS IN JAPAN

(From the *Japan Times*, Tokyo)

Each Christmas shows that the Japanese people are more and more turning Christian. They may not fully understand the Christian doctrines. They may not quite have the Christian spirit like the people of Christian countries. But this much is certain—that we have come more and more to take the point of view of Christians. Our conceptions regarding our various customs, especially our views of legalized vice and the habit of drinking, have been greatly influenced by the views of Christians, thanks to the untiring efforts of the Christian missionaries in this country.

Ten years ago our Japanese people scarcely celebrated Christmas. But to-day there are many shops on the Ginza dealing in Christmas toys and decorations. Our children await Christmas Day with the same eagerness with which the children of Europe and America await Santa Claus. In fact, Christmas has become one of the national holidays of the country, although it is not recognized as such by the government.

Christianity can be regarded as a sort of middle ground between Shintoism and Buddhism in that it is free from the fatuous optimism of our ancient Shinto religion and the soul-horrifying pessimism of our imported Hindu religion. We have reason to believe that had our ancestors not imported Buddhism from continental Asia our primitive Shinto religion would have taken a line of development which would have led to a religion sober and helpful like Christianity. The seed of our own civilization was of the same kind as that of Western civilization. This largely explains why our Japanese people are turning Christian every year, even though the number of church-goers may not have increased appreciably. The influence of Christianity in our country should not be measured by the number of church-goers, but by the degree in which our thinking has been altered by Christian faith and morals.

Another question of importance—What is now the general attitude of the Japanese people toward Christianity? The Japanese are very busy making a living, and many of them are very intent on pleasure. Moreover, they are always more or less critical. But I think I can safely say that there has been no time when they were more willing to give the Christian message a fair hearing. Mr. Kagawa,



who has been mentioned before in this article, says that the Japanese are now saying that "Christianity, the religion of love, is just common sense." And, further, he says that "the Japanese have three persons whom they reverence as the three greatest saints of the world—first, that great Chinese sage and moralist, Confucius, one of the most influential men that ever lived; second, that great Indian religionist, Buddha, the founder of the Buddhist religion; and, third, Jesus of Nazareth, the founder of the religion of love."

I need hardly say that the changed attitude of the government, the Shinto and the Buddhist leaders, the press and the people is of very great importance. But in the work of Christian missions these things are not enough. Unless the Christian Church, with men and women in it that have been born from above, be securely established, the kingdom of God will not come. The Church is the only organization on the face of the earth whose sole business is to call men to righteousness, the righteousness that is rooted in faith in God, and to build them up in the same. Without such a Church in Japan, Christian missions cannot succeed. So far, has Protestantism done this in Japan?

There are now, at the end of seventy years, about 173,000 Protestant communicants in Japan, and nearly three-fourths of these are enrolled in four independent, self-governing, self-supporting Japanese Churches—the Presbyterian, Methodist, Episcopal, and Congregational. But these Churches are still too small and weak to be sufficiently self-propagating, and without that they fall short of the mark. The real situation may be made plain by taking the Japan Methodist Church, with which the Southern Methodist Mission is associated, as an example.

This Church was organized in 1907 out of the Northern, Southern, and Canadian Methodist Missions, and with the full consent and approval of all concerned. The Japanese leaders were invited to take over anything the missions had, provided they could maintain it. They took all the self-supporting Churches and many of those that were only partly self-supporting and left the rest of the evangelistic work and all the educational and other institutional

work to the three coöperating missions, the purpose being to take over more and more as they might be able. At the same time they were to receive a grant in aid from the home boards, which should gradually become less and less until it would cease entirely. This plan has been carried out in all essentials, and the Church proper is now independent, self-supporting, and self-governing. But the missions are still responsible for much evangelistic work—many partly self-supporting Churches, chapels, preaching places, Sunday schools, kindergartens, and woman's work for women and children, and for all the educational work, social centers, and Christian literature. The Church is responsible for its part and the missions for theirs, but they coöperate in the most intimate and brotherly way. The arrangement has worked well, and none would undo it or essentially change it. The Church has steadily grown in numbers and influence. There were very few self-supporting Churches in 1907, whereas now there are nearly a hundred, and there are many others that are near self-support. The membership has greatly increased and is liberal and loyal; and the ministry has grown in numbers, maturity, and power. It is making a heroic effort to perform all the duties of a Church, but it simply cannot propagate itself as rapidly and fully as the circumstances require. The three coöperating missions are standing by, carrying the deficits on the partly self-supporting Churches and chapels, and the whole cost of Sunday schools and preaching places where there is yet little or no Church membership, and are paying the salaries of a large number of women evangelists. At the same time they are opening work in new places as their means may permit. If the grants from the mission boards to the evangelistic work were discontinued, this work would have to stop, and a deadly or crippling blow would be struck at the Japan Methodist Church.

At the same time these missions have practically all the financial responsibility for the schools and other institutions. The Woman's Section of our Southern Methodist Board of Missions is responsible for about thirty kindergartens, the Palmore English Institute for business women in Kobe, the Lambuth School for Christian Workers in Osaka,

where women evangelists and kindergarten teachers are trained, the Hiroshima Girls' School in Hiroshima, which has primary, high school, and college departments, with seven hundred students in them, and for the social and evangelistic centers at Oita, Kure, and Kobe. As the Church is acquainted more or less with all these institutions, it is not necessary, perhaps, to go into details concerning them. They are all doing excellent work, and all are fine instruments for evangelism. The outstanding need of the Hiroshima Girls' School is more and better buildings and government recognition for its college department, which cannot be secured without an endowment of a hundred thousand yen (\$50,000), less than half of which is in sight.

The men's section of the Board has the Ai Rin Kwai, in Kobe, a social and evangelistic center for students; the Palmore Institute, in Kobe, for young business men, with an average attendance of about six hundred and fifty, for forty years an excellent feeder to the Kobe Churches, not a better night school in Japan; Frazer Institute, in Hiroshima, a night school similar in many respects to Palmore Institute, but only one-fifth its size; and Kwansei Gakuin, for forty years on the outskirts of Kobe, but since April 1, 1929, at Nikawa, halfway between the great cities of Kobe and Osaka, which are less than eighteen miles apart. The Canadian Methodists united with the Southern Methodists in this school in 1910 and since that time have shared equally with the Southern board in its maintenance and government. Also the Japan Methodist Church has one-third representation on its board of directors.

The sale of the old Kwansei Gakuin property at Kobe and the removal to the new site of fifty-nine acres, with forty-five new buildings erected on it, were effected without alienating the sympathies of any, without the loss of a dollar, without cost to the boards of missions, and without loss of time from school work, and there is an endowment of nearly half a million dollars, the interest on which is not to be used until the principal, with accrued interest, shall amount to three quarters of a million dollars. The investment of the endowment was made in accordance with the

advice of the National City Bank of New York and with the approval of the home boards of missions. The move was made possible by "the unearned increment," some parts of the old site bringing a hundred times as much as the original cost.

The school now has two thousand students and more than a hundred teachers and is known all over the country. It is sending out into all walks of life more than three hundred graduates a year. Among its old students are a famous musician, a famous painter, the vice minister of foreign affairs, the present bishop of the Japan Methodist Church, most of the preachers of the West Conference of the Japan Methodist Church, the secretary of the National Sunday School Association of Japan, many newspaper men and educators and many in all kinds of business houses. It takes in more than eighty thousand dollars a year in fees, and last year more than a hundred of its students were baptized and received into the Church. Every effort is being made to keep it Christian, to preserve "the Kwansei spirit" of the early days.

Some may think that I have gone rather far afield in writing of "Our Work in Japan," but not so. We have done our part in bringing about those changes in feeling and attitude of the government, the Shintoists and Buddhists, the public press and the people, and we have had a worthy share in establishing the Church, and we are now faithfully standing by the Japan Methodist Church, and, I trust, shall continue to do so until it shall be fully able to measure up to all the duties and responsibilities of an independent, self-governing, self-supporting, and *self-propagating* Church. Then we may safely withdraw from Japan, but not until then. And this opinion is shared by all those who understand the situation best.

### The Japan Mission

The forty-fourth session of the Japan Mission was held at the Mission House, in Kobe, on September 29–October 3, 1929. Bishop W. N. Ainsworth presided. The statistics and appointments follow:

Number of districts .....	3
Self-supporting Churches .....	90
Conference- and Mission-aided Churches ..	121
Chapels .....	155
Members .....	20,585
Probationers and special members .....	13,234
Additions on profession of faith .....	1,571
Additions by certificate .....	916
Members lost .....	2,910
Net gain .....	1,055
Adults baptized .....	2,390
Infants baptized .....	216
Sunday schools .....	591
Officers and teachers .....	2,316
Scholars .....	45,993
Wesley Endeavor Societies .....	330
Members .....	6,998
Male evangelistic missionaries .....	45
Female evangelistic missionaries .....	54
Ordained Japanese .....	163
Preachers on trial .....	40
Bible women .....	105
Church buildings .....	206
Parsonages .....	185
Educational institutions .....	6
Teachers .....	180
Students enrolled .....	3,855
Kindergartens .....	31
Children enrolled .....	1,304
<i>Contributions:</i>	
For pastoral support .....	\$145,383
For all purposes .....	434,823

#### APPOINTMENTS

*Hiroshima District*—John B. Cobb, Superintendent  
*Fukushima Settlement Work*—S. A. Stewart.  
*Hiroshima Circuit*—J. B. Cobb.  
*Kure Circuit*—S. A. Stewart.  
*Okayama Circuit*—W. A. Wilson.  
*Shimonoseki Circuit*—P. L. Palmore.  
*Tokuyama-Mitajiri Circuit*—P. L. Palmore.  
*Yanai-Oshima Circuit*—P. L. Palmore.  
*Work for Japanese in Korea*—J. B. Cobb.  
*Fraser Institute*—J. B. Cobb, Principal.



*Hiroshima Girls' School*—S. A. Stewart, Principal; Miss N. B. Gaines, Principal Emeritus; Miss I. L. Shannon, Miss K. M. Shannon, Miss C. B. Stevens, Miss Mary Finch, and Miss K. Johnson (on return from furlough).

*Kindergarten Work, Hiroshima*—Miss N. B. Gaines.

*Zenrin Kwan, Kure*—Miss Mary Searcy, Head Resident; Kure, for language study, Miss Lois Cooper.

*Kobe District*—J. T. Meyers, Superintendent

*Jimeji Circuit*—S. E. Hager.

*Hyonan Circuit*—J. P. Reed.

*Kwansei Gakuin*—W. K. Matthews, H. P. Jones, J. J. Mickle, N. S. Ogburn, Sterling Fisher (on return from furlough).

*Kyoto Circuit*—G. L. Waters.

*Oishi Circuit*—H. P. Jones.

*Osaka-Ashiya Circuit*—J. T. Meyers.

*Palmore Institute*—J. S. Oxford, Principal; J. P. Reed, Dean.

*Student Work and Airin Kwai*—Roy Smith.

*Treasurer and Business Manager of the Mission*—J. S. Oxford.

*Christian Literature Society (Tokyo)*—S. H. Wainright.

*Lambuth Memorial Kindergarten, Kobe*—Miss M. M. Cook.

*Lambuth Training School for Christian Workers*—Miss M. M. Cook, Acting Principal; Miss Mabel Whitehead, Dean; Miss Blanche Hager and Miss A. B. Williams, City Evangelistic Work.

*Language Study*—Miss Leila Bagley, Tokyo; Miss Ruth Field, Osaka.

*Palmore Women's English Institute*—Miss Annette Gist, Principal; Miss Myra Anderson.

*Matsuyama District*—I. L. Shaver, Superintendent

*Beppu Circuit*—I. L. Shaver.

*Buzen Circuit*—I. L. Shaver.

*Matsuyama Circuit*—W. J. Callahan (on furlough from January 1, 1930).



*Matsuyama Circuit*—T. W. B. Demaree (from January 1, 1930).

*Nakatsu Circuit*—I. L. Shaver.

*Oita and Amabe Circuits*—T. W. B. Demaree.

*Uwajima Circuit*—J. W. Frank.

*Airin Kwan, Oita*—Miss Manie Towson, Head Resident;  
Miss Sallie Carroll.

*Missionaries on Furlough*—T. H. Haden, S. M. Hilburn,  
Sterling Fisher, Miss Elston Rowland, Miss Anne Peavy,  
H. M. Waters, Miss Charlie Holland, Miss Nellie Bennett,  
Miss K. Johnson, Miss Mozelle Tumlin, Miss Lois Maddux.

## KOREA

BY M. B. STOKES

### THE LAND AND THE PEOPLE

THE Koreans like to call their country "Sam Chul Lee Kang San," which means "The Thousand Miles of Rivers and Mountains," and that is a good description of Korea, for it is a thousand miles from north to south, and it is a land of rivers and mountains. One never gets out of sight of mountains in Korea, and rivers and streams abound in that well-watered country. There are no more beautiful mountains in the world than some of the mountains of the "Land of the Morning Calm." I have traveled around the world and have visited some of its most beautiful places, but nowhere have I seen any mountains quite so inspiring as the Diamond Mountains in Korea. And the rivers and streams of the land! How can one do them justice upon the printed page? Their waters are clear as crystal, whether seen in the silent depths of the myriad pools beneath the overhanging rocks or in the dancing waves of the rushing, leaping, and tumbling rapids. No wonder that the Koreans love their beautiful land of mountains and rivers!

Korea is situated between China and Japan, joining the great province of Manchuria on the north, and being separated from Japan by the Straits of Japan on the south. In size it is about the same as the combined area of Georgia and South Carolina, or about 90,000 square miles. In shape it is much like the State of Florida, and, like Florida, it is a peninsula, with the Sea of Japan on the east, the Yellow Sea on the west, and the straits on the south.

The Korean people are a remarkable race. Their authentic history goes back to the year 1122 B.C., which takes us back to a time before David sat upon his throne in Jerusalem. They have a record of more than three thousand years of history as a people, a record of much honorable achievement along industrial, literary, and cultural lines. Receiving religion and culture from China, they graciously

passed them on to Japan, giving to the people of the great island empire an eternal debt of gratitude. Having early developed great skill in making beautiful chinaware, it is said that they also shared this art with their neighbors across the straits. And this delight in giving has become an almost universal characteristic of the Korean people.

The Koreans belong to the Mongolian race and in general resemble the Chinese and Japanese in appearance. In disposition and general mental make-up, however, they differ somewhat from the people of either of these neighboring countries. Like the Japanese and Chinese, the Koreans are an able people. Many years of history as a literary people has developed in them as a race a high degree of mentality, enabling them, wherever opportunities for education are given them, easily to rank among the most intellectual people of the world. In disposition they are generally kind, gentle, peace-loving, and hospitable; but they are capable of showing themselves as courageous as any people I have ever known. Given convictions, the Korean never lacks courage to maintain them. He has withal a keen sense of humor, and this gift has not only made him a delightful companion, but has often stood him in good stead in times of trouble. But perhaps the highest quality the Koreans as a race possess is their genius for religion. This they certainly have to a high degree. They are essentially a religious people. The realm of the spiritual makes a tremendous appeal to them, and they are capable of making the most heroic sacrifices of the physical in the interest of the spiritual. This was proved in 1866, when thousands of them met death rather than give up their faith in Christ.

#### THE STRATEGIC SITUATION IN KOREA

Korea lies directly between Japan and China, in the line of communication between the people of those two great empires. In Korea the peoples of the three countries meet and mingle in large numbers. Seoul, the capital city, has a population of about 350,000. Of this number more than 220,000 are Koreans, nearly 100,000 are Japanese, and perhaps 10,000 are Chinese. All over the country this mingling of the three peoples may be seen. Not only is this so, but

the Koreans have migrated in large numbers to Japan on the one hand and to China on the other. This peculiar situation of Korea and this free mingling of her people with her neighbors give to her a position of influence far out of proportion either to her population or to her place among the nations of the Far East.

Not only China and Japan, but Russia also has recognized the strategic importance of Korea. She was the bone of contention over which the two great wars of modern times in the Orient were fought, and her fair land was in part the battle field of both of these wars. This fact very clearly shows how the great nations of the Far East appreciate the value of Korea's situation in that section of the world. Korea is now, and has been for a good while, the key to the situation there.

Now, what has been said of Korea's importance as a vantage point in the cultural and political realm may just as truly be said of her strategic position with relation to religious propaganda. I have long thought that Korea, won for Christ, would mean the salvation of the Orient. Should the 20,000,000 people of Korea become Christian the world would behold, I verily believe, a spectacle of mighty missionary effort among the teeming millions of the Far East such as has not been seen since the days of early Christianity. There are only about 300,000 Protestant Christians in Korea, and there is still ahead of the churches there a tremendous task in their own land. But the zeal of the Christians has not allowed them to rest quietly in the work among their own people, and Korean missionaries, supported entirely by Korean Churches, and directed by Koreans, have already established mission stations in China, where they are laboring successfully for the conversion of the Chinese to Christ. This enterprise is being carried on by the great Presbyterian Church of Korea. In addition to this, many Korean missionaries, both of the Presbyterian and Methodist Churches, have gone to Japan, China, and Siberia to labor among their own people in those lands. Let me repeat what I said above, the salvation of Korea may easily mean the conversion of the Far East to Christ.

It is no exaggeration to say that Korea is the key to the situation.

#### CHRISTIANITY IN KOREA

It is interesting to note that Christianity, like Confucianism and Buddhism, entered Korea from China. It is an interesting fact also that Christianity was introduced into Korea through the printed page rather than through the spoken word. This took place before any missionaries had entered the country, and when they did come they found a number of Christians ready to receive them. The first Protestant missionaries entered Korea in 1884, and, finding a people prepared for the reception of the gospel, they had a remarkable success from the first. The spread of Christianity from 1884 to 1910 was very rapid. Since then there has not been a large increase in the membership of the Churches, but the work of training a leadership and of thoroughly grounding and establishing the Christians in the doctrines and polity of Christianity has gone steadily forward, so that now the Churches are well prepared to take care of a large increase in numbers should it happen, as many of us hope, that there should be mass movements toward Christianity in the near future.

The Southern Methodist Church entered Korea in 1896, when Dr. C. F. Reid was sent by the Board of Missions to establish a mission. Rev. C. T. Collyer and Mrs. J. P. Campbell were sent out the following year, and Dr. R. A. Hardie and J. R. Moose joined the Mission in 1898 and 1899. Other missionaries followed, and the Mission became firmly established in a strategic territory situated in the heart of the country.

From the first our missionaries had a remarkable success. By the end of the first year four chapels had been established, and a total of more than one hundred and fifty Christians had been brought into the Church. This rapid growth continued for a number of years, so that by 1910 there were more than ten thousand Christians connected with our Methodism in Korea. This progress in the work during those years was largely due to the great revival that swept over the country for a number of years prior to 1910.

Since then the growth of the Church has not been very rapid except for a period of about two or three years during the Centenary days, when money was available for advance work at a time when the people of the country were particularly open to the gospel. As mentioned above, however, during these years the Church has greatly developed in the quality of its leadership, in its thorough organization, and in the spiritual experience of many of its members.

The Korea Annual Conference was organized in 1918. We were very fortunate in having Bishop McMurry to preside over us at that time. His fine genius for organization enabled him to start the young Conference off with an appreciation of the value of order which has remained with it during the past years, and it may with truth be said that no Conference in Southern Methodism conducts its affairs in a more businesslike way than the Korea Conference.

The work of the Korea Mission is carried on in five mission stations — Seoul, Songdo, Wonsan, Choonchun, and Chulwon. The work in each station includes not only city work, but various activities in the territory surrounding each city. In general it may be said that mission work is carried on along four lines in Korea—evangelistic, educational, medical, and industrial. While this is true, however, it has always been the endeavor to make all of the work evangelistic in spirit, and this common objective has done much to maintain the spirit of harmony and coöperation that has always been a characteristic of the Korea Mission.

### THE SEOUL STATION

This station is located in the capital city of the country, a city of about 35,000 inhabitants, the seat of government for the peninsula, the educational center of the country, and the chief industrial city of the land. Seoul is also the chief center from which a number of missionary bodies conduct their work in Korea. Here are located the headquarters of the Northern Methodist and Northern Presbyterian Missions, of the Salvation Army, the Oriental Missionary Society, the Church of England, and the Y. M. C. A., in addition to our own mission, which also has its head-



quarters in Seoul. Here also are located a number of union missionary institutions. The most important of these are Chosen Christian College, Ewa College for Women, Severance Union Medical College, Severance Union Hospital, Union Theological Seminary, Union Woman's Seminary, the Christian Literature Society, and the Seoul Social-Evangelistic Center.

The Seoul station workers of the Southern Methodist Church have representatives working in each of these institutions, and the Board of Missions contributes to the support of all. In addition to these, there are two other institutions conducted entirely by our Mission—the Carolina Institute and the Seoul City Mission.

The Carolina Institute is a fully accredited high school for girls supported by the Woman's Council. It has a beautiful location and a fine building thoroughly equipped for education in accordance with government regulations. In addition to the efficient missionaries on its staff, it has a number of Korean teachers who are thoroughly well qualified to carry on a high grade of educational work, and Carolina ranks to-day among the best high schools for girls in Korea.

The Seoul City Mission is an evangelistic agency started in 1925. Meetings are held every night in a rented hall in the downtown section of the city, just opposite the famous night market of Seoul, where seven months in the year thronging masses of humanity crowd the street. Not only have large numbers of people of the city found their way to these meetings, but very many people from all over the country have come within its walls. Here the gospel of Christ has been preached to thousands of people during the past five years, and a large number have been brought into personal touch with Jesus. Among the converts are some of the finest Christians in all Korea. During the past few years three Churches in Seoul and one in the country have been established through the work of city mission workers.

The Seoul District has its headquarters in the city. During recent years considerable progress has been made in the evangelistic work of the district. The number of Churches in the city has increased from six to nine, and

the membership has steadily increased. In addition to the work in the city, there are two circuits in the country with twelve Churches and preaching places. The total number of Christians in the district is nearly eighteen hundred.

### THE SONGDO STATION

Songdo is a city of about forty thousand inhabitants, situated some fifty miles north of Seoul. It was the capital of Korea during the period of Buddhist ascendancy and was for more than five hundred years the most important city of the peninsula. After the removal of the seat of government to Seoul nearly six hundred years ago, the population of Songdo decreased greatly, but, largely on account of the commercial industry of its people, it has continued to be one of the most important centers in the country. It is the most conservative city in Korea, and old Korean manners and customs have been more largely continued here than anywhere else in the land.

With the exception of the Salvation Army, which maintains a small work in the city, the Southern Methodist Church is the only denomination at work in Songdo. In addition to the important work carried on by the four Churches of the city, six mission institutions are making their contribution to the spread of Christianity among its people.

Holston Institute is a high school for girls supported by the Woman's Council. It has an exceptionally fine location in the center of the city, and its buildings and equipment meet all of the requirements of the government for a fully accredited high school. It has also a staff of qualified teachers, whose fine grade of work enables the school to get for its graduates all of the privileges of the graduates of government high schools. Holston is the only high school for girls in Songdo and for many years has been a great force for the Christian education of the girls of the city and surrounding country.

Mary Helm School is an institution for the training of young married women who have not had the advantages of primary education. It is the only institution of its kind in Korea and draws its patronage from a large territory.

Songdo Higher Common School is the only school of its grade in the city. It is doing for the boys of Songdo what Holston Institute is doing for the girls. Being the only high school for boys conducted by the mission, however, it draws its patronage from all of the stations. It has full government recognition, and its graduates rank high wherever they go. The aim of the school is to train young men for Christian leadership.

Ivey Hospital takes care of the medical work of the station. There are fifty beds for inpatients, and a daily clinic is held for outpatients. In connection with the hospital a nurses' training school is conducted. Ivey Hospital has for a good many years been noted for the high quality of its medical treatment and for its fine evangelistic spirit.

The Evangelistic Center for Women is conducted by workers of the Woman's Council. It has a large plant, located in the center of the city, well adapted to institutional work among women.

A somewhat similar institutional work for men is carried on in the Central Evangelistic Plant. This institution heads up the evangelistic work of the station.

Two districts of the Korea Conference have their headquarters in Songdo, the Songdo District and the Songdo North District. The combined Church membership of the two districts is more than three thousand, and the total number of Christians is nearly six thousand, about one-third of the total for the whole Conference. There are four well-organized, self-supporting Churches in the city and a total of about one hundred and thirty-five in the country.

#### THE WONSAN STATION

Wonsan is a seaport city of about thirty thousand inhabitants, situated on the east coast of Korea. It has a fine harbor and good railroad connections. The important mission institutions of the station are the Lucy Cuninggim Girls' School, the Woman's Evangelistic Center, and the Wonsan Christian Hospital. The Lucy Cuninggim School is a fully accredited high school, whose graduates are given equal privileges with those of government schools. It has

a fine building and adequate equipment. The Evangelistic Center is the headquarters for evangelistic work among the women both of the city and country. The Wonsan Christian Hospital is an institution with fifty beds, where large numbers of inpatients are cared for every year. A large daily clinic is also conducted. In addition to the medical work, definite evangelistic work is carried on under the direction of a preacher and Bible woman.

There are four Churches in the city and nearly seventy Churches and preaching places in the country. The total number of Christians is more than three thousand. During the past two or three years revival conditions have prevailed generally over the district, and there has been a considerable increase in the number of Church members.

#### THE CHOON CHUN STATION

Choonchun is the capital of Kangwon Province and is situated in the interior of the country about sixty miles east of Seoul. It has a population of about six thousand. There are a few small institutions in the station, but most of the work is carried on along evangelistic and educational lines in the country, six large counties being covered by the workers of the station. Here all along the chief emphasis has been placed upon the preaching of the gospel, establishing Churches, and keeping alive the revival spirit, and the results have more than justified the use of these methods. For, in spite of the fact that comparatively little money has been spent in the station, the work has made such progress that now it ranks second in the number of Churches and the number of Christians. There are seventy-six Churches and more than thirty-five hundred Christians in the district.

#### THE CHULWON STATION

This is the youngest station of the Mission. Chulwon is a growing town of perhaps ten thousand people, situated in the heart of a very fine farming section. Like Choonchun, the work of this station is chiefly evangelistic and educational effort among a rural people. Here also great emphasis has been placed upon evangelism, and during the past five years there has been steady progress. There are

now sixty-four Churches and more than twenty-eight hundred Christians in the territory worked from the station.

### THE PRESENT SITUATION AND THE OUTLOOK

Conditions have greatly changed in Korea during the past twenty years. When the writer went there for the first time twenty-two years ago, the problem that faced the missionary was to convert to Christ Confucianists, Buddhists, and Shamanists. The old religions at that time had a tremendous hold upon the people. Confucianism, with its ethical teachings and its respect for the attainments of the past, had done much for Korea; and Buddhism, too, with its idealism and its practical inculcation of self-abnegation, had made its worth-while contribution to the religious development of the people. The people of Korea are a religious people and an appreciative people, and their love for and loyalty to the old beliefs had become very strong. The only thing that enabled us to win converts was the fact that we had a gospel to present that has at the heart of its message a Personality the like of which the world has never seen anywhere else. Christ himself and the living presence of the Holy Spirit, always active where the gospel is preached in its simplicity, are the secret of the success attained in winning converts from the old religions. But, in spite of the message we had, and in spite of the powerful working of the Spirit among us, it never was easy to get men to turn their backs upon the old religions and follow Christ.

During the past twenty years, however, a gradual change has been taking place. Partly due to the widespread preaching of the gospel, and partly due to the spread of modern scientific education, the hold of the ancient beliefs upon the minds and hearts of the people is being broken. Of course this has not affected the older people as largely as it has the rising generation of young people. The majority of the people more than thirty years of age still hold firmly to the old religions, and this is also largely true of the uneducated people less than thirty years of age. But it is certainly true that the great majority of Koreans under thirty and with as much as a high school education have



already at heart given up all faith in Confucianism and Buddhism. What, then, are these educated young men and women believing to-day? That is an important question, for they are the future leaders of Korea. In general we may say that there is but one answer to this question. Some of them are Christians, and among them are some of the finest young people I have ever known. But the great majority of them have already either gone over to atheism and materialism or are in great danger of doing so.

The problem, then, that faces the missionary and the Korean leader to-day is not that of dealing with people of other religions, but is rather that of winning for Christ a fine body of intelligent young people who are in grave danger of becoming as atheistic as the leaders of Russia are to-day. And the present situation in Korea is largely due to the propaganda of Soviet Russia. The people of our great Church ought to know the facts of the situation in the Far East to-day.

Since the World War there has been coming out of Russia a well-planned, well-directed, and persistent propaganda in the interest of bolshevism, materialism, and atheism. It has been felt even in our own country, but the ancient peoples of the Orient have offered to the emissaries of the Soviets a field of opportunity both near at hand and ready for the reception of their pernicious doctrines. The unwise way in which modern science has been taught in the high schools and colleges, the general spirit of unrest, and the awakening consciousness of the young minds have all made their contribution to make ready the way for the entrance of bolshevistic teaching. This has given to the Soviets an opportunity they have not failed to lay hold upon.

This, then, is the force with which Christianity is grappling in Korea to-day. The question now is not whether Korea shall remain a Confucianist country or become a Christian country, but whether she will adopt Christianity or materialism. And the answer to this question will depend largely upon the nature of the missionary program for the next ten or fifteen years.

In spite of what I have said above, I believe that the outlook is good. We have to-day in Korea a thoroughly



well-organized Church of about 300,000 believers. Many of these Christians are among the most Christlike followers of Jesus in the world. We have a fine body of well-trained leadership, both men and women. We have a strong spirit of unity and coöperation among the Churches. And we have a fine band of consecrated missionaries. These are our assets. And, best of all, we have a glorious gospel to proclaim. We can count, too, upon the fact that men are always by nature religious. No man will become an atheist if he but have half a chance of getting into touch with Christ. I have no fears of the result if we can but get the message of Christ presented to the people. The difficulty is to do just that. What we need in Korea more than anything else is to present Christ to the young people in any way and in every way we can, using every method of approach possible, but always insisting upon the presentation of him as the only Saviour of men.

During the past two years we have been having revival seasons in Korea. It has been a quiet movement of the Spirit of God. An interesting feature of it has been the fact that it seems to have been felt most strongly by the young leadership of Korea. This quiet movement of the Spirit is still going on and gives promise of great times of blessing for Korea ahead of us. Last year the net gain in total adherents in our Conference was nearly twelve hundred. This seems to me to be only the beginning of things, and we may confidently expect the dawning of a new day in Korea that may result in an experience almost of a "nation born in a day"; and Korea, won for Christ, may be expected to do her part to solve the problem of the Orient.

### The Korea Annual Conference

The twelfth session of the Korea Annual Conference was held on September 4-9, 1929, at Seoul, with Bishop W. N. Ainsworth presiding. The statistics and appointments for the year are as follows:

Districts .....	6
Pastoral charges .....	55
Societies .....	252
Licensed preachers .....	9

Local preachers .....	89
Members .....	7,630
Adults baptized .....	643
Infants baptized .....	303
Epworth Leagues .....	46
Members .....	1,444
Sunday schools .....	357
Officers and teachers .....	1,003
Students .....	12,682
Woman's Missionary Societies .....	195
Members .....	2,650

*Contributions:*

General Conference expense .....	\$ 48 25
Woman's Missionary Society .....	1,060 04
For bishops .....	48 25
For presiding elders .....	148 13
For preachers .....	8,218 37
Conference claimants .....	197 50
Grand Total .....	\$ 33,649 12
Parsonages .....	66
Value .....	\$ 29,865 00
Houses of worship .....	315
Value .....	\$197,532 50
Superannuate homes .....	2

## APPOINTMENTS

*Choon Chun District—Chung Choon Soo (4), P. E.*

*Choon Chun North Mission—Chung Ki Chong (3), supply.*

*Choon Chun South Mission—Yu Han Ik (3).*

*Choon Chun Station—No Pyung Duk (3).*

*Hongchun East Mission—Kim Yu Hai (1), supply.*

*Hongchun Mission—Kim Kwang Ho (2).*

*Hongchun South Mission—Kim Sung Tai (2).*

*Hongchun West Mission—Yi Yun Suk (1).*

*Injay Mission—Nam Chun Oo (1).*

*Kapyung Mission—Myung Suk (2).*

*Kapyung West Mission—Yu Duk Soo (3).*

*Whachun Mission—Hong Soon Kwang (2), supply.*

*Yangku Mission—Yi Sung Suk (1).*

*District Evangelist and School Work—Chang Pyung Ik.*

*Siberia Korean Mission—Kim Young Hak.*

*District Sunday School Secretary*—Chang Pyung Ik.

*District Missionary and Language Study*—J. M. Norris.

*Chulwon District*—Yi Suk Won (3), P. E.

*Anhyup Mission*—Yun Si Pyung (4).

*Changdo Mission*—To be supplied.

*Chulwon East Circuit*—Sin Suk Koo (1).

*Chulwon West Mission*—Chang Chong Sik (4).

*Kimsung Mission*—Han Sa Yun (1).

*Kimwha Mission*—Paik Hak Sin (1).

*Pyung Kang Mission*—Chun Chai Poong (1), supply.

*Sangyung Mission*—Yi Kang Sam (1), supply.

*Yunchun Mission*—Pai Sun Bum (4), supply.

*Siberia Korea Mission*—Yi Wha Choon.

*Language Study*—R. H. Lewis.

*District Sunday School Secretary*—Chang Chong Sik.

*District Missionary*—Roy Price.

*Seoul District*—Ryang Ju Sam (1), P. E.

*Chakyo and Wondong*—Yu Si Kook (1) and V. W. Peters (1); Han In Soo, Sup.

*Chongkyo Station*—Hong Chong Sook (3).

*Kwanghumoon Circuit*—Cho sin Il (2).

*Pochun Mission*—Pak Chang Hyun (1).

*Soopyoko Station*—Sin Kong Sook (1).

*Sukkyo and Yongsan*—Pak Yun Suh (3).

*Yangju Mission*—V. W. Peters (1), and Sin Hoo Seung (1).

*Superintendent of Seoul City Mission*—Kim In Young; Won Ik Sang, assistant.

*Professor in Theological Seminary and Christian Literature Society*—R. A. Hardie.

*Professor in Theological Seminary*—Kim In Young.

*Superintendent of Siberia Korean Mission and Conference Missionary Secretary*—Ryang Ju Sam.

*Professor in Woman's Bible School*—Kim Chong Man.

*Y. M. C. A. Work*—Oh Wha Young.

*Assistant Editor of Christian Messenger*—Pak Yun Suh.

*Sunday School Association of Korea*—Kim Hung Sik.

*Student in Huron College, U. S. A.*—Han Suk Won.

*On Furlough*—J. L. Gerdine, A. W. Wasson, and M. B. Stokes.

*Songdo District*—C. N. Weems (4), P. E.

*Central Evangelistic Plant*—C. N. Weems, Paik Duk Young (2).

*Central Station*—Chun Chin Kyn (3).

*Changpo Mission*—Yi Won Sup (2).

*Kwangnam Mission*—Sin Heung Chul (1).

*North Ward Station*—Pak Chin Ha (2).

*Singchangdan Circuit*—Kim Won Kyu (3).

*South Ward Station and Mission*—Kang Cho Won (2).

*Sushun Mission*—Han Kyu Chul (2).

*Vice President of Songdo School*—Lim Doo Wha.

*Evangelist Ivey Hospital*—Yu Ki Heum.

*Conference Evangelist and Agricultural Agent*—Yu Paik Hui.

*District Sunday School Secretary*—Yi Kyung Choong.

*Revival and Conservation Work*—Yi Kyung Choong.

*Songdo North District*—V. R. Turner (3), P. E.

*Echun Mission*—To be supplied.

*Echun North Mission*—No Hyung Keun (7).

*Echun South Mission*—Chun Pyung Yong (2), supply.

*Hanpo Mission*—Yi Chin Goo (3).

*Kumchun Mission*—Suh Kui Heun (1).

*Pyungsan Mission*—Yi In Goo (4).

*Sinkei Mission*—Yi Kwan Eun (1).

*Tosan Mission*—Moon Co Hyung (2).

*Tongmoonan Station*—Ham Yong Choon (1).

*District Sunday School Secretary*—Ham Yong Choon.

*Wonsan District*—L. C. Brannon (1), P. E.

*Antuk Mission*—To be supplied.

*Choongni Station*—Yi Soo Man (3).

*Hoiyang East Mission*—Hyun Pyung Chan (3).

*Hoiyang West Mission*—Yu Pyung Ik (2).

*Hyupkok Mission*—An Bong Chin (2).

*Kojeh Circuit*—Song Chung Keun (1).

*Sangni Station*—Yi Ho Bin (3).

*Tongchun Mission*—Yi Yong Do (3).

*Yangyang Mission*—Yi Poong Oon (1), supply.

*District Evangelist*—R. D. Swinney.

*District Sunday School Secretary*—Yi Yong Do.

*On Furlough*—L. P. Anderson and E. W. Anderson.

## MEXICO

BY JUAN N. PASCOE

### THE THIRD YEAR OF A NEW POLICY

During the last two decades three great steps have been taken in connection with the work of our Church in Mexico which will be epochal—the Cincinnati Plan of Redistribution (1918), the Centenary Movement (1919-24), and the placing of all responsibility of leadership on the natives (1926-30).

By means of the first step our work, which covered a large part of the republic, was concentrated in the northern states—Chihuahua, Durango, Coahuila, Nuevo Leon, and parts of Sonora and Tamaulipas. The other denominations, with the exception of the Baptists, agreed to be responsible for the evangelization and furtherance of Christian work in the territories assigned to them by the Cincinnati Plan. Besides the redistribution of territory, the most practical and promising feature of this coöperation movement has been the establishment of a Union Theological Seminary in Mexico City.

The great Centenary Movement proved a great blessing for Mexico and crystallized in a big building program in which schools, hospitals, and churches were built.

On account of the laws of Mexico, and in order to meet the urgent needs of the native Church, by recommendation of the Board of Missions and action of the 1926 General Conference, the responsibility of the ecclesiastical work was placed in the hands of the native preachers.

### RESULTS OF THE NEW POLICY

These three years of work under native administration show wonderful possibilities. The assessments have been raised in full, one-third of the support of the preachers is paid, about one-third of the presiding elders' salaries and expenses are also under the care of the native Church.

Furthermore, eighteen thousand pesos (\$18,000) was



raised for the construction of ten new churches and chapels, the repairing of ten parsonages and twenty-four churches, and the building of a Sunday school annex. The Board of Missions helped very substantially for the construction of some of the chapels.

Several Church members have offered to give lots. There are 1,325 pesos on hand for the building of two chapels, and campaigns have been started for two other chapels and for the repair of the roof on the Monterrey church.

In regard to evangelism, the statistics do not show the work done during these three years, due to a careful correcting of the Church rolls, in which more than a thousand Church members were lost, but the receptions in the Church through profession of faith total 1,401.

One of the most striking items in the work of the Mexican Annual Conference is that among the Tarahumara Indians in the state of Chihuahua. Rev. R. M. Diaz, presiding elder of that district, reports: "We have had glorious conversions and a great victory in our work in the mountains. We have recently baptized and received into the Church by profession of faith the chief and representative of the Tarahumara Indians. This is a great blessing for our Church."

#### EDUCATIONAL AND SOCIAL WORK

In our seven schools we have 105 teachers and 2,115 pupils in all departments.

With the exception of Laurens Institute, all the other schools receive a larger amount of money from the fees than is sent from the Board of Missions, and the reason for the above is that the preparatory department has recently been established at Laurens Institute, and its running expenses are very heavy. This department, however, is of very great importance for the work, because it is here that our future ministers receive their preliminary preparation.

Miss Dora L. Ingram, of Laurens Institute, speaks as follows: "We know that the work has been effective, but we are not satisfied. One of our greatest problems is the lack of prepared Christian professors. Perhaps, with the union of Methodism in Mexico, this need will be met."

Our three hospitals are doing heroic work, though handicapped in many respects.

The "centros" or social centers render a very much-needed service to the communities in which they are established. Contrary to the settlement work in the United States, those in Mexico reach the middle and higher classes, those which sometimes it is difficult to reach through the Church.

## PROMISING FEATURES OF THE WORK

### *1. The Student Volunteer Movement*

This movement began in 1919, an outgrowth of the Centenary.

Miss Ethel McCaughan, the General Secretary of this Movement, gives the following information: "There are about thirty-five girls and about thirteen young men and boys. This does not include those in Lydia Patterson Institute, Effie Eddington, Holding, and Wesleyan Institutes.

"Of the girls who are studying in Mexico, three are taking nurse training in our hospitals, three of those in Roberts are candidates for nurse training, eight are to graduate from the Bible course next year, three others have started that course, and something like twelve have started the normal course. We have a student at Scarritt College, Srita. Eglantina Flores, and another young lady, Eveltina Gonzalez, studying at Bethel College, in Newton, Kan., who hope to attend Scarritt next year. Most of the boys are candidates for the ministry; one is at present studying in the Union Theological Seminary, in Mexico City. Manuel Tobias volunteered at Laurens Institute, went to the United States to continue his studies, and is now almost ready to begin the medical course at Duke University, his purpose being to come back to Mexico to do medical work in one of our Church hospitals.

"Those who have finished their preparation and are now in service are five young women and a married one who work as deaconesses, two are nurses, eleven are teaching in our schools, one is dietitian at Colegio Roberts, and one is domestic science teacher at the Centro Cristiano in Durango. Three of them have married ministers and are

active in the work. Twelve of the young men, five of whom graduated from the Union Seminary, are preaching, and one is a professor at Palmore Institute.

"It seems to me that the hope of evangelizing Mexico lies in these young people who have dedicated their lives to the service of the Lord in a special way, and also in the preparation of many more native workers to carry on the work."

### *2. Conference Missionary Society*

The Conference Missionary Society has been organized since 1919. Annual meetings are held, and the work as a whole is well organized. The society is interested in the support of a school in Korea, which bears the name of "Mexico," and their home mission work consists of the support of a scholarship in Colegio Roberts in the Bible Department, a scholarship for a young man candidate to the ministry, work among the Indians, and the publication of a paper.

### *3. Religious Education*

Under the wise leadership of Dr. J. P. Turner, a great religious education movement in Mexico and other Latin countries has been recently initiated. Having had the privilege of meeting with Dr. Turner and other missionaries to discuss the best methods to promote religious education among Spanish-speaking peoples, we were impressed with the sound and practical policy outlined by Dr. Turner. His way of discovering facts, his profound spirituality and fine appreciation of the realities among peoples different from his own, his deep conviction as to the truth, urgent need, and practicability of religious education have made him a real pathfinder and leader for the Latin Churches.

Dr. Turner's methods cannot but render good results: First, the appointment of a Latin-American Literature Committee, which is to prepare a training course of translated books for Sunday school teachers during the next ten or fifteen years. At this same period another course written by Latin-American specialists will be prepared. In the meantime teachers' institutes are held regularly to study the textbooks already prepared. Religious education secretaries are also being appointed. Bishop Beauchamp has

taken much interest in the organization of these teacher-training institutes.

We are confident that the real future of the missionary work in Mexico depends largely on the combination of sound evangelistic methods and religious education rightly applied in Churches, Sunday schools, Epworth Leagues, day schools, "centros cristianos," etc.

#### *4. Epworth League Conference*

The most recent promising feature of the work in Mexico is the organization of the Leagues in the Mexico Annual Conference into a well-organized Conference, with its president, vice president, secretary, treasurer, and four district secretaries, who are also the department superintendents. This organization was effected during Holy Week, April 15-20, 1930, when a Student Volunteer Convention and an Epworth League Institute were held in the city of Durango and under the leadership of Miss Ethel McCaughan, Secretary of Woman's and Young People's Work. It is hoped that this progressive step in the work of the Epworth Leagues will enlist a large number of young people and that there will be a great advancement in the establishing of God's kingdom in Mexico.

#### THE AUTONOMY OF THE NATIONAL CHURCH

A quadrennium ago steps were taken which placed in the hands of the natives the administration and leadership of the work of the Church, Mexicans having been appointed as presiding elders. Besides this, the Mexico Central Conference was organized for and by the Mexico Annual Conference and the two Mexican Missions in the United States.

Two sessions of the Central Conference have been held, the first in February, 1928, and the second in March, 1930.

The constitution of this Central Conference, as drawn up and approved in the first sessions, witnesses to the Christian spirit and earnest desire of all the preachers to carry on the work, assuming their own responsibilities, but at the same time consulting and planning in harmony with their brethren from the United States without the slightest distinctions of race.

This Central Conference, according to the constitution, is composed of delegates from the Annual Conference and the two Missions, elected by their respective bodies, a representative from the schools, one from the hospitals, one from the "centros," and one from the Imprenta Palmore, appointed by the bishop in charge. The general secretaries appointed in the Annual Conference and the Missions are also members of the Central Conference. Furthermore, any secretary present, member of any general board, is entitled to voice and vote in the Mexico Central Conference.

### UNIFICATION OF METHODISM IN MEXICO

Another step tending to give more autonomy to the work is the plan for the union of the two Methodisms in Mexico, under the name the "Methodist Church in Mexico," under one Central Conference, with larger legislative powers, and authority to elect a Mexican general superintendent or bishop, who will act in this capacity for four years, and yet the two Annual Conferences will still be closely related to the Mother Church and will receive counsel and help through a special committee and the advice of a bishop.

This plan has been approved by the General Conference at Dallas, and it promises great things for the work in Mexico. We are confident that within another decade the missionary ideal will be completely realized—the establishment of a self-supporting, self-directing, and self-propagating Church in Mexico.

### The Mexico Conference

The twelfth session of the Mexico Annual Conference was held at Nuevo Laredo, Tamps., on October 17-20, 1929.

Districts .....	4
Pastoral charges .....	40
Societies .....	59
Licensed preachers .....	8
Local preachers .....	25
Members .....	3,723
Adults baptized .....	377
Infants baptized .....	301
Epworth Leagues .....	30
Members .....	790



Sunday schools .....	53
Teachers .....	318
Pupils .....	2,659
Woman's Missionary Societies .....	35
Members .....	826

*Contributions:*

Foreign Missions .....	\$ 512 00
Home and Conference Missions .....	120 00
Church Extension .....	1,957 67
By Woman's Missionary Society .....	3,480 26
Grand Total .....	\$ 45,424 83
Houses of worship .....	44
Value .....	\$503,240 00
Parsonages .....	21
Value .....	\$ 78,950 00

## APPOINTMENTS

*Chihuahua District*—Ricardo M. Diaz (4), P. E.

*Chihuahua: Bethel*—Jenero S. Paz (2).

*La Trinidad*—Ezequiel Alvires (1).

*Parral and Santa Barbara*—Eligio R. Hernandez (1).

*San Buenaventura and Lamentos*—Felipe R. Diaz (2).

*San Isidro*—Andres Diaz (2).

*Villa Matamorelos*—Jose Rangel (2).

*Zaragoza Circuit*—Esteban Alva (2).

*Deaconess in Bocoyna*—Srita. Soledad Silva.

*Deaconess in Santa Barbara*—Sra. Maria Q. de Frausto.

*Deaconess at Scarritt College*—Srita. Eglantina Flores.

*Coahuila District*—Benjamin Fernandez (4), P. E.

*Allende*—Jose Garza Flores (2).

*Esperanzas*—Esteban Sierra (1).

*Hipolito*—Abel Canales (1).

*Jiminez*—Maximiano Laguna (2).

*Nadadores*—Fernandos Fernandez (2).

*Piedras Negras*—Raul Rios (1).

*Saltillo*—Eduardo Guerra (1).

*Villa Acuña*—Jonas Gomez (3).

*Villa Frontera*—Manuel Catsañeda Flores (1).

*Villa Union*—Benigno Ramon (1).



*Durango District—Homobono Pinales (4), P. E.*

*Durango: Iglesia MacDonell—Manuel Escamilla (2).*

*Principe de Paz—H. Garza Gutierrez (1).*

*Gomez Palacio and Pasaje—Felipe Rincon (2).*

*Guadalupe Victoria—Jose Perez (1).*

*Nombre de Dios and Vicente Guerrero—H. Garza Gutierrez (1).*

*San Pedro and Concordia—Albino Hernandez (2).*

*Tepehaunes and Santiago Papasquiario—Felix C. Carrillo (1).*

*Torreón—Edelmiro J. Espinoza (3).*

*Deaconess in Durango—Sra. Raquel C. de Garza Gutierrez.*

*Monterrey District—Juan N. Pascoe (4), P. E.*

*Ciudad Camargo—Elias Holguin (2).*

*Gral Teran—Santos N. Pascoe (1).*

*Hidalgo and San Juan—Epigmenio G. Garza (3).*

*Lampanos and Villadama—Daniel G. Galvan (1).*

*Los Herreras—Gilberto Gomez Bernal (3).*

*Montemorelos—Josue de la Fuente (3).*

*Monterrey—F. S. Montelongo (3).*

*Nuevo Laredo, Tamps.—Agapito C. Coronado (2).*

*Deaconess in Monterrey—Srita. Gertrudiz Reyes.*

## POLAND

BY WINSTON CRAM

To one who pretends to some knowledge of Polish history and Polish conditions, the present strength of the Roman Catholic Church is something out of tune with the trend of Polish thought. Poland has long been regarded as the most liberal country in Europe. She is the proud possessor of an old constitutional government, and at present she guarantees to her citizens perfect freedom in religion. Why, then, are difficulties thrown in our way? Why are we forced to undergo the passive resistance of the government and the active objection of the Catholic Church? Why, in order to remain in Poland, must we operate under the guise of a commercial company? Several things make for this condition.

In Europe we have a phenomenon that is rather queer to our American minds. Here a Church must be a national Church. An alien? Our natural reaction is, "Why, he must be a Catholic." That man is an Englishman. Then he is a member of the Church of England. Is a man a Lutheran? Then he has German blood in his veins. Similarly a Russian is a Greek Orthodox. This tendency to combine religion with nationalism is nowhere more strong than in Poland. There is good reason for this. During the time of Russian, Austrian, and German occupation an active and strenuous effort was made to impose on the Poles the religion, customs, language, and manners of the governing nation. Cognizant of this, the Roman Catholic Church made efforts no less strenuous to keep alive in the Poles a national spirit and to make the Church a rallying point of Polish patriotism. Thus, more from habit and nationalism than from conviction, do the Poles profess membership in the Catholic Church. This is the most serious obstacle in the way to our success.

Again, there is an antagonism that we must overcome. This is often shown in a question frequently propounded to us. "Why are you here at all?" To a Pole who is acutely

conscious of the long history and strong tradition of his race, and many of them are, the thought is distasteful that there is something he needs must have from an outside source. It is more fit to his mind that matters should be reversed. Why not Polish missionaries to America? "We, also, have something that you should have." Thus our work has been marked by lack of success with the upper classes in Poland.

Simply because we are an American organization we have difficulties which would not be experienced by a mission from one of the European countries. A false notion of American wealth, an envy of our standards of living, and the idea that we as a Church should spend our funds in succoring the poor is a common belief among our adherents. Only too many of our members have in the back of their minds the notion that at some time or other they will receive monetary return from belonging to our Church. Unfortunately this natural European attitude was strengthened by our early relief work, when truly large sums were spent in helping the needy.

In the eyes of the Polish press the Methodist Church is a sect in the sense that they consider us merely a local organization. This has been the position assumed by the government, and to date we have been refused the right to perform marriages, give baptism, and conduct funeral services. In view of this fact, it is not strange that people, although convinced that ours is the better way of living, hesitate to join a Church which has no legal standing.

One great and overwhelming advantageous factor that reacts in our favor is the desire of the Polish people for a religion. The lower classes are Catholics, violently so; yet recognizing the false position of the Roman Church, many of the educated people profess no religion whatsoever, but a little investigation will prove that they either make a religion of their nonreligion or that they are dabbling in Buddhism, spiritualism, or in some other like belief. A Pole is essentially æsthetic, nervous, and highly temperamental. A religion is as necessary to him as the air which he breathes. It would not be far from right to say that per unit of population Poland has more religious societies than

any other nation. We are taking advantage of this great thirst for religion and striving to turn the mass mind of the Polish people toward the Methodist Church as the true way of salvation.

The Methodist Episcopal Church, South, made its entry into Poland in 1921 as a relief organization. During the three years until 1924 almost all the activity of the Mission was toward relief. Very little was done or could be done on the religious phase of our work. In 1924 Bishop Beauchamp organized the Polish Danzig Mission in Warsaw in July of that year, at which time the first session of the Mission was held. Subsequently the relief program was abandoned and all efforts were made to organize and establish Churches throughout Poland on a firm and stable foundation.

Geographically we are well situated. Warsaw is the natural center of our work, and our other centers are located advantageously in every quarter of the land, making a favorable condition for future expansion.

For convenience our work is divided into three districts. The Warsaw District comprises our work in Praga, in Warsaw itself, in Lwow, Przemysl, and Klarysew. The largest and most flourishing Church is the Central Church in Warsaw, which is located in our building. Attendance at the services averages around two hundred and fifty weekly, while the membership roll is a little more. There are six services weekly, including Epworth League, Sunday school, and a service in the English language for the foreign colony in Warsaw. Praga is just across the Vistula from Warsaw, and our membership there is drawn mostly from the factory classes. Here we have the most efficient social service center in Poland. A small orchestra and an excellent choir are ably handled. Lwow is situated in the southeastern part of Poland, in the center of a large agricultural area. We are nicely located on the outskirts of the city in our own building. In addition to being a strong Polish point, Lwow offers an ideal base for future expansion among the Ukrainians. Przemysl is about three hours journey from Lwow and is a large manufacturing town. Here our services were attended by large numbers, but this

fortunate beginning has been marred by internal dissension. There is every hope that this will be a strong point.

The Poznan District comprises old German Poland. Poznan, Ostrow, Katowice, Czarnylas, Chodziez, and Grudziadz are the points in which we have work. Poznan is a particularly hard point due to the strong entrenchment there of Roman Catholicism. Progress in Poznan will always be slow, but it will be sure and steady. Membership rolls in Poznan may never show great gain, but there will be little, if any loss. The class of people attending our services here are probably better than any attending our services elsewhere. Katowice is the center of a densely populated area and is the hub of the coal industry in Poland. Here we also have our own building, and our work is almost self-supporting in this point. Our Chodziez Church has the largest percentage of legal members. The work here is carried on in German, and the willingness of the congregation to work is remarkable. Grudziadz also has a German membership. This difficulty of bilingual work is one that will not be overcome for a long while. National antagonisms are still too strong to permit the Germans to be preached to in Polish or the Poles in German.

The Wilno District is centered around the city of the same name. In Wilno we have work carried on in both the White Russian and Polish languages. Both congregations meet at different times in the same chapel; yet, in spite of racial antagonisms, there is true fellowship between them. To the southeast of Wilno, around the city of Slonim, we have extensive White Russian work. In this locality our work takes on the character of village-to-village preaching. While the White Russian work has not responded as quickly or as satisfactorily as it was estimated in the beginning, yet there is hope for the future, provided we can secure a White Russian literature. Plans are now under way to translate and publish a White Russian hymnal.

While we believe that the evangelistic part of our work is the most important, yet institutional activities are not neglected. We have Owczarki, an orphanage for boys and girls; Klarysew, the only Protestant boarding school in



Poland; the English Language College in Warsaw; and the Bible School, located at Klarysew.

Owczarki was opened only two years ago. From our land, which is cultivated by the orphans, we secure enough foodstuffs to measurably lighten the expense of upkeep. Of course sugar, flour, and other necessities must be purchased. Not a small part of our work here consists in teaching the children placed under our care some useful trade. At present we have a shoe shop and a carpenter's shop, which are almost self-supporting.

Klarysew, our largest institution in Poland, is about twelve miles to the south of Warsaw. It is beautifully situated on the crest of a hill, surrounded by pine groves. This school was formerly our orphanage, and only recently have we secured permission from the government making it a fully recognized gymnasium. It has an excellent reputation throughout Poland for careful scholarship. Klarysew is the only Protestant boarding school in the republic.

The English Language College was founded in 1921 as a free school. Courses offered were conducted from ten in the morning until ten at night. Students registering were about three thousand. Gradually tuition fees were assessed until at present the school is entirely self-supporting. It has a very excellent reputation throughout the city and is a good advertisement for our Church. Average registration now is about 1,250. It may be said that this is the only school in Southern Methodism which is entirely self-supporting.

Our Bible School is, of course, the medium through which we train our native preachers. The school was begun in 1927. Our first graduating class leaves the school this year. In our institution we make an effort to train preachers that will fit into our work in any part of the country. Thus we have Ukrainians, White Russians, and Poles attending. The school year is from September until May. Our staff is very competent, and we are satisfied with the progress of our students.

Generally speaking, our work in Poland is much more difficult than in the other European fields. Progress seems and is slow. Prejudice and opposition are frequently met



with. Before us we see a long, hard pull, during which work must be unremitting and steadfast. Eventually we shall reach our goal, and our Church shall be placed upon a firm foundation here in Poland.

### The Polish Mission

The eighth session of the Polish Mission meeting was held on July 10-13, 1929, at Klarysew, with Bishop U. V. W. Darlington presiding. The following are the statistics and appointments for the year:

Districts .....	3
Pastoral charges .....	16
Societies .....	13
Licensed preachers .....	1
Local preachers .....	12
Members .....	813
Infants baptized .....	16
Epworth Leagues .....	7
Members .....	178
Sunday schools .....	17
Officers and teachers .....	29
Scholars .....	418
Woman's Missionary Societies .....	6
Members .....	121
Wesley Brotherhoods .....	1
Members .....	20
Educational institutions .....	3
Teachers .....	25
Students .....	1,340
Orphanages .....	1
Officers and teachers .....	3
Children .....	21

#### *Contributions:*

Foreign Missions .....	\$ 103 26
By Woman's Missionary Society .....	131 00
Superannuate Endowment .....	103 26
Total for all purposes .....	1,935 81
Houses of worship .....	6
Value .....	\$215,000 00

### APPOINTMENTS

*Poznan and Silesia District—Charles T. Hardt (2), Superintendent*

*Chodzież—Ludwig Zolkiewicz (2).*

*Caznylas*—Fryderky Hebisch (3).

*Grudzień-Owczarki*—T. J. Gamble (2); Władysław Kamiński (2), assistant.

*Katowice*—Martin Price (6).

*Ostrow*—Konstanty Najder (1).

*Poznań Station*—Charles T. Hardt (3); Konstanty Najder (2), junior preacher.

*Warsaw District*—Fred C. Woodard (5), Superintendent

*Klarysew Church*—Gaither P. Warfield (1).

*Klarysew School*—Władysław Dropiowski, Director.

*Lwów*—Michał Kosmiderski (2).

*Przemyśl and Circuit*—Szymon Bilinski (1); Ludwik Chudy (1), helper.

*Warsaw: Central Church*—Fred C. Woodard (7).

*Praga*—Kornel Kuszczynski (2); Louise May (2), helper.

*English Language College*—Winston Cram, Director.

*Students in Bible School*—Jarosław Jellinek, Adolf Slama, Emil Majewski, Aleksander Stefaniuk.

*Wilno District*—Edmund Chambers (4), Superintendent

*Dereczyn*—Teodor Grabinski (2).

*Dereczyn Circuit*—Paweł Naguj (1).

*Slonim*—John Witt (3).

*Srednie Siola*—Earnest Nausner (1), supply.

*Wilno*—Stefan Bortkiewicz (3).

*Radoszkowice Internat*—Elizabeth Schatzmann.

*Woman's Work, Wilno District*—Sallie Browne, Eurania Pyron.

#### *Special Appointments*

*Treasurer of Mission*—Winston Cram.

*Business Manager of Klarysew*—Gaither P. Warfield.

*Editorial Secretary*—Edmund Chambers.

*Bible Training School*—Gaither P. Warfield, Director.

*Executive Committee*—Fred C. Woodard, Charles T. Hardt, Gaither P. Warfield, Edmund Chambers, T. J. Gamble, Winston Cram, Władysław Dropiowski, Michał, Kosmiderski.

*Managing Committee of English Language College*—Fred C. Woodard, Gaither P. Warfield, Winston Cram.

## THE SIBERIA KOREAN MISSION

BY J. S. RYANG

I am happy to make a report on another year's work of the Siberia Korean Mission of the Methodist Episcopal Church, South. First of all, I want to express my deep gratitude to the Almighty God who has been good to us in many ways during the year. There were many difficulties for us to overcome, but we came out all right every time through the grace of our Lord Jesus Christ and the help of God our Father. This Mission has been regarded as one of the most difficult mission fields in the world to-day, because of the fact that the extreme radicals in this part of the world have been fighting against all things religious. So it is very appropriate to preach the evangelical Christianity, especially Methodism, which is "Christianity in earnest," to the people who have been accustomed to see only formal religions and who have been influenced by the present-day materialistic philosophy. We believe that we have a great field, and when we see the thousands and thousands of Koreans who are migrating to our territory every year we cannot help but think of the great opportunity of service and of the prophetic saying of the late Bishop W. R. Lambuth, the founder of this Mission, "Siberia Mission offers the greatest missionary opportunity of this generation." Indeed, we have the opportunity to reach the Koreans who have come to this territory with a great expectation of finding some better things of life. God knows that they are in need of both material and spiritual things. In these years, through several channels of its activities, this Mission has rendered a wonderful service to the Koreans who are wandering in the wilderness of Siberia and Manchuria in seeking some better ways to live. We had a good year, and let me just mention a few of the main points in the work of this Mission.

### I. THE SPIRITUAL STATE OF THE CHURCH

Becoming a true Christian is not an easy matter in any

country, but it is more difficult in this section of the world, because of the fact that the surroundings are so unchristian and so oppressive to the followers of Jesus Christ. But we are very grateful for the members of our Church in Siberia and Manchuria, who are loyal to Jesus Christ and confessing him publicly as their Lord and Saviour. They forfeited many privileges, especially in Siberia, in order to become Christians. As they have paid a very heavy price, they are yearning for God and eager to serve their fellow men more earnestly. During the year every circuit had good revivals, and many have been born again through the baptism of the Holy Spirit. Two hundred and twenty-four persons, including one hundred adults and one hundred and twenty-four infants, have been baptized during the year, and several hundred new believers have been brought to the Church. There are 1,637 full members, which is a net gain of fifty-seven over that of last year. In addition to these, we have 188 probationers, 697 baptized children who have not yet been received into the Church, and 975 seekers, thus making a total of 3,487 adherents in the Church. There are 81 societies, with 27 houses of worship, in which many people besides our own members have the opportunity to worship God and to hear the gospel message. There are 28 Sunday schools, in which there are 116 teachers and officers and 1,609 scholars. There are 11 Epworth Leagues, with a membership of 292 young people. We have one Daily Bible School in Rong Jung, in which 165 schoolboys and girls from twelve to eighteen years of age study the Bible once a week after regular school hours. In every respect the spiritual condition of the entire Mission is healthy. A special mention should be made in regard to the Foster Memorial Church at Earltowkow, which we expected to complete last spring. For some reasons it has been delayed, and it has just been finished. It is a pretty church, and it will be a center from which the gospel shall be radiated to thousands of people; besides, it provides hundreds of people a house to worship God. We are very grateful to the party who made this possible.

## II. OUR WORKERS

We have at present twenty-four men and thirteen women who devote their full time to the work besides the superintendent. The faithfulness of these godly men and women has been demonstrated by their sacrifices which they make nearly every day for God and humanity, and they command a high respect from all the people who believe in Jesus Christ and love God. The distances which they have traveled, the difficulties which they have met, and the persecutions which they have stood during the last nine years in order to preach the gospel of Jesus Christ may be compared with the heroism of the early Church fathers. We praise God once more for our preachers and Bible women. Besides these, we have over two hundred volunteer workers who are helping the Church in various ways and in different occasions. We have 10 local preachers, 66 exhorters, and 139 class leaders, all of whom devote some of their time to the work of the Church without compensation. We thank God for these faithful men and women, and we know that we could not get along without them.

## III. SELF-SUPPORT

A large majority of the people in our territory are farmers, and their living comes from the earth. Last year the crops in both Siberia and North Kando failed, and the people have suffered a great deal from it during the year. The people in Siberia had to pay for the same measure of rice more than twice as much as a year ago, and many people in North Kando have continued their lives by eating herbs and roots of trees mixed with a little millet during the summer. The governor general of Manchuria granted the people some relief during the worst of the season. But our Mission did not try to do anything at all, because it was too big a job which could not be met with a few hundred yen or even with a few thousand yen. Now we thank God for the crops of this year, which may be the best of many years and that the people may do better next year, though they have run into a very heavy debt. Under these circumstances our people have paid to the Church for all purposes more than ten thousand yen—more than four thousand yen from the



Siberia District and more than six thousand yen from the Kando District—which represents a great sacrifice on the part of the people. They paid for the support of the preachers a sum of over sixteen hundred yen. Then they had to support their schools and to bear the various kinds of congregational expenses. They paid two hundred and twenty-three yen for the general assessments. We are very thankful for our people who have honored God and supported the Church with their substance in spite of the dire poverty from which they are suffering.

#### IV. WOMAN'S WORK

Since the Woman's Section of the Board of Missions is very much interested in our work and making regular appropriations for us every year, it may be well to make a separate point on the woman's work in this report. At present we have thirteen Bible women who are entirely supported by the Woman's Council, except a few yen per month, which have been raised by the local Churches toward their salaries. These women have been rendering to the Church of God a wonderful service. Their bravery is no less than that of men, and they are ready to do their duty at any time in any place. I will be untrue to my conviction if I do not say that we cannot get along without these saintly and faithful women. We cannot thank the Woman's Council too much for them. We are now helping two kindergartens in Kando with part of the appropriations which the Woman's Council sends us quarterly. The Woman's Council enables us to help a few night schools for women also. As the result of the woman's work, we now have 26 Woman's Missionary Societies, with a membership of 518. These women help the local Churches a great deal by helping the needy people in their communities, besides enriching themselves by having devotional meetings. We are rightly proud of the woman's work in this Mission, which bears much fruit. We trust that when we have lady missionaries on the field we shall have very much greater results.

#### V. YOUNG PEOPLE'S WORK

The problem of youth is a world problem; so many leaders



are devoting their lives in trying to solve it. The "revolt of youth" is indeed universal, and the Christian Church must do its best for the rising generation. We are trying to help our young people through the Sunday schools, Epworth Leagues, and the Woman's Missionary Societies. These organizations are doing some splendid work for the young people under the circumstances, but they are far from meeting the needs. We congratulate ourselves for having held an institute in Rong Jung last July for the young people in Kando under the auspices of these three organizations. The institute lasted only a week, but the wonderful influence of the uplifting and inspiring meetings shall remain. At that time we were fortunate to have Rev. Sinn Hong Sik, one of the district superintendents of the Methodist Episcopal Conference, who led the revival meetings every day with very fine sermons. In these meetings many young people have tasted the real joy of true believers. We thank God for the institute, and we hope that we may have one every year.

## VI. OUR NEEDS

We have appealed to the Board of Missions for a resident missionary for Kando, and the Board has made an appropriation for a married missionary. But we are very sorry, for we are not yet able to get a missionary on the field. We are urgently in need of one married missionary and two single ladies, and we are hoping and praying for them. Then we are also in need of some money to build churches. We have now eighty-one societies, but only twenty-seven of them have houses of worship. So over fifty societies need church buildings. Among them, one society which is in a large city needs a large building which may cost at least five thousand dollars. Three of them need middle-size buildings which may cost about a thousand dollars each. The rest of them need small houses which may cost from one hundred and fifty dollars to two hundred and fifty dollars each. We hope and pray that some kind friends in the Mother Church may help us by providing some of these houses of worship in this needy field. There are

many other needs, but we will not mention them at this time.

## VII. OUR GRATITUDE

We cannot close this report without expressing a word of gratitude to the Mother Church which is supporting this Mission. The Koreans in Siberian and Manchuria are one of the most needy peoples of the world, and the work of this Mission has been a source of great blessing to them. May God bless those who support us with their prayers and their substance, and may our work in Siberia and Manchuria be prosperous to glorify God our Father!

### The Siberia Korean Mission

On September 18-20, 1929, the ninth annual meeting of the Siberia Korean Mission was held at Rong Jung, North Kando, Manchuria, and Bishop W. N. Ainsworth presided. The statistics and appointments for the year follow:

Districts .....	2
Pastoral charges .....	15
Societies .....	81
Licensed preachers .....	2
Local preachers .....	10
Members .....	1,637
Adults baptized .....	100
Infants baptized .....	124
Epworth Leagues .....	11
Members .....	292
Sunday schools .....	28
Officers and teachers .....	116
Scholars .....	1,609
Woman's Missionary Societies .....	26
Members .....	518
<i>Contributions:</i>	
Home and Conference Missions.....\$	351 45
Education .....	1,428 00
General Conference expense .....	55 75
For bishops .....	55 75
Preachers in charge .....	813 50
Grand Total .....	\$ 5,236 29
Houses of worship .....	27
Value .....	\$ 22,527 50
Parsonages .....	18
Value .....	\$ 2,422 50

## APPOINTMENTS

J. S. RYANG (7), SUPERINTENDENT

- Kando District*—Yi Hwa Choon (6), *Pastor in Charge*  
*Daidoochun Circuit*—Him Hong Soon (4).  
*Euhooypyeng Circuit*—To be supplied.  
*Goochaka Circuit*—Chang Chook Sup (2).  
*Kyengsinghang Circuit*—To be supplied.  
*Ongsungnachai Circuit*—Choi Sei Hwan (1).  
*Paikhogow Circuit*—Kim Tong Chul (1).  
*Rong Jung Circuit*—Yi Wha Choon (2); Sinn Kwany Hyen (1), assistant.  
*Tongow Circuit*—Kim Deuk Soo (4).  
*Towtaokow-Earltowkow Circuit*—Yi Yong Chung (2).  
*District Bible Teacher and Evangelist*—Yi Ka Yung (3).  
*Bible Colporteur for North Kando*—Yi Choon Sik (1).  
*District Sunday School Work*—Han Gook Bo (1).  
*District Preaching Band*—Yi Ho Bin (1) and Kim Tai Chung (1), Evangelists; Yi Salome (1), Bible Woman.  
*Bible Woman for Euphoopyong*—Choi Sung Duk (1).  
*Bible Woman for Gookchaka*—Kim Sinn Myeng (1).  
*Bible Woman for Ongsungnachai*—Pak Noan (1).  
*Bible Woman for Rong Jung*—Yi Mary (8).  
*Bible Woman for Towtakow*—Paik Lucy (1).  
*Lay Leader for Kando District*—Choi Kuk Hwan.  
*Siberia District*—Kim Yung Hak (8), *Pastor in Charge*  
*Mongogai Circuit*—Suh Yung Bok (2).  
*Nikolsk City Circuit*—Yu Choon Kei (4).  
*Nikolsk Country Circuit*—Do In Kwon (2).  
*Sucheng Circuit*—Yi In Sun (2).  
*Vladivostok City*—Kim Yung Hak (2); Yu Cha Hoon (3), assistant.  
*Yernchoo Circuit*—Pak Duk Soo (2).  
*Bible Colporteur for Siberia*—Kim Nak Yun (9).  
*Bible Woman for Vladivostok*—Pang Maria (2).  
*Bible Woman for Nikolsk City*—Pak Anesia (6).  
*Bible Woman for Nikolsk Country*—Kim Maria (2).  
*Bible Woman for Sucheng*—Oh Maria (3).  
*Bible Woman for Mongogai*—Choi Alexandra (3).  
*Bible Woman for Yenchoo*—Chai Anna (2).  
*Lay Leader for Siberia District*—Yi Ho Choon.

## THE RUSSIAN MANCHURIAN MISSION

### HISTORICAL FACTS

*August 1, 1921.*—Siberia Mission organized by Bishop Walter Lambuth, in Nikolsk, Siberia. Dr. W. G. Cram, Superintendent.

*October 10, 1922.*—Annual Meeting at Vladivostok, Siberia. President, Bishop H. A. Boaz. Department of Russian Work organized. Superintendent of Russian Work, J. O. J. Taylor. Superintendent of Language Study (Russian Work), George F. Erwin.

*December 17, 1922.*—First service by the Methodist Church in Siberia by George F. Erwin.

*February 7, 1923.*—First converts: Mrs. E. Pestrikoff, G. Petida, M. Martianoff, and Alex Gavrelovchuk (volunteered to preach), Vladivostok, Siberia.

*April 27, 1923.*—Missionary residence completed at Harbin, Manchuria.

*May 1, 1923.*—Official functioning of the Russian Department in Manchuria.

*May 3, 1923.*—Rev. N. J. Poysti joined the Mission from the Baptist Church.

*May 5, 1923.*—Bible School: G. I. Yesinitsky and B. M. Vinogradoff.

*June 11, 1923.*—Educational work began—High School, English, and Business Institutes.

*September 11, 1923.*—The first Annual Meeting of the Russian Department. President, Bishop H. A. Boaz.

*September 19, 1923.*—Misses Lillian Wahl and C. Rumbough arrived.

*October 23, 1923.*—Bible School students: A. A. Gowroff and G. V. Volegoff.

*November 23, 1923.*—Medical Work Clinic.

*February 24, 1924.*—Bible School students: J. M. Pytakoff, C. D. Egoroff, and A. F. Gavrelovchuk.

*September 27, 1924.*—Annual Meeting. President, Bishop H. A. Boaz.

*September 17, 1925.*—Annual Meeting. President, Bishop H. A. Boaz.

*September 18, 1925.*—Bible School students: Mrs. G. I. Krasnova, Misses Olga F. Vasilieff, N. N. Gantimurova, V. G. Osipoff, B. N. Bradovich, and G. N. Shibanoff.

*September 20, 1925.*—First deacons ordained: A. A. Gouroff and G. I. Yesinitsky.

*December 20, 1925.*—Tsitsihar Church, A. A. Gouroff.

*August 15, 1926.*—Woman's Center opened.

*October 7, 1926.*—Annual Meeting. President, Bishop W. N. Ainsworth.

*October 7, 1926.*—Miss Sallie Brown, Woman's Work.

*October 11, 1926.*—Ordained deacons: G. V. Volegoff and A. F. Gavrelovchuk.

*October 12, 1926.*—Jalantun Church, G. D. Egoroff.

*November 21, 1926.*—Bohadoo Church, G. V. Volegoff.

*December 15, 1926.*—Manchouli Church, G. I. Yesinitsky.

*May 14, 1927.*—Orders from Board to close Mission. Missionaries transfer later.

*June 14, 1927.*—Schools, Clinic, Woman's Center, part of the Churches closed. Missionaries withdrawn and great part of native workers dismissed.

*August 25, 1927.*—Rev. A. F. Gavrelovchuk left for Emory University, Ga., U. S. A.

*September 1, 1927.*—Jalantun Chapel completed.

*June 14, 1929.*—Rev. Gavrelovchuk returned from Emory University.

#### PRESENT WORK

*Harbin Church*—A. A. Gouroff; B. N. Bradovich, assistant.

*Tsitsihar Church*—G. V. Volegoff.

*Jalantun Church*—C. D. Egoroff.

*Manchouli Church*—G. I. Yesinitsky; J. M. Pytakoff, assistant.

One publication, the *Morning Star*.

One Bible School at Harbin.





**PART III**  
**HOME FIELDS**



## ANNUAL CONFERENCE MISSIONS

### SUMMARY OF TOTALS

Number of pastoral charges in the Conferences.....	5,285
Total number of charges aided.....	1,662
Total amount appropriated for these.....	\$351,839 60
Number of rural charges aided.....	1,313
Amount appropriated for these.....	\$244,894 50
Average salary of these, including the appropriation....	\$ 966 93
Number of city or industrial charges aided.....	308
Amount appropriated for these.....	\$ 79,364 10
Expended for other causes.....	\$ 60,842 80
Total expended.....	\$340,350 54
Total raised.....	\$381,343 75
Total reserve.....	\$125,406 12
Expended by General Board.....	\$327,245 71
Grand total for missions in the United States by General and Conference Boards.....	\$667,596 25

NOTE: This report does not include the reports of the Florida, North Georgia, and West Oklahoma Conferences.

### ALABAMA CONFERENCE

Number of pastoral charges in the Conference.....	191
Number of pastoral charges aided.....	62
Amount appropriated for these.....	\$10,800 00
Number of rural charges aided.....	52
Amount appropriated for these.....	\$ 8,840 00
Average salary of these, including the appropriation....	\$ 1,029 00
Number of city or industrial charges aided.....	10
Amount appropriated for these.....	\$ 1,960 00
Interest on loans.....	\$ 181 00
School work.....	\$ 300 00
Conference Secretary expense.....	\$ 96 00
Expenses.....	\$ 178 00
Total receipts.....	\$12,155 00
Total expended.....	\$11,555 00
Amount of reserve carried over.....	\$ 600 00
Number of charges raised to self-support.....	20
Number of new missions inaugurated.....	4

What work has the General Board in your territory? New mission in Marianna District in connection with Vernon Circuit, taken over by Conference Board for 1930.

E. B. PAUL, *Chairman*;  
I. W. CHALKER, *Secretary*.

## ARIZONA CONFERENCE

Number of pastoral charges in the Conference .....	37
Number of pastoral charges aided .....	7
Amount appropriated for these .....	\$ 1,006 10
Number of city or industrial charges aided .....	7
Amount appropriated for these .....	\$ 1,006 10
Evangelistic Committee .....	\$ 47 50
Emergency Fund .....	50 00
Total receipts .....	\$ 1,103 60
Total expended .....	\$ 1,053 60
Amount of reserve carried over .....	50 00
Number of new missions inaugurated .....	1

What work has the General Board in your territory? \$12,500 given to assist the presiding elders and many pastors, also Conference Missionary Secretary.

What territory should be occupied by General Board? The Casa Grande Valley, which is under the Coolidge Dam reclamation.

C. R. GRAY, *Chairman*.

## BALTIMORE CONFERENCE

Number of pastoral charges in the Conference .....	220
Number of pastoral charges aided .....	80
Amount appropriated for these .....	\$18,050 00
Number of rural charges aided .....	67
Amount appropriated for these .....	\$13,990 00
Number of city or industrial charges aided .....	13
Amount appropriated for these .....	\$ 4,060 00
School work .....	\$ 200 00
Deficit of 1927-28 .....	\$ 474 00
Other items .....	\$ 74 00
Expenses .....	\$ 56 00
Total receipts .....	\$18,855 00
Total expended .....	\$18,855 00
Amount of reserve carried over .....	\$15,000 00
Number of new missions inaugurated .....	1

What work has the General Board in your territory? Salary of worker at Wilkens Avenue Church, \$900.

What territory should be occupied by General Board? South Covington

B. V. SWITZER, *Chairman*.

## CENTRAL TEXAS CONFERENCE

Number of pastoral charges in the Conference .....	222
Number of pastoral charges aided .....	93
Amount appropriated for these .....	\$18,150 00
Number of rural charges aided .....	91
Amount appropriated for these .....	\$17,600 00
Number of city or industrial charges aided .....	2

Amount appropriated for these .....	\$ 550 00
Amount appropriated for other purposes.....	\$ 500 00
Amount of reserve carried over .....	\$ 1,800 00
What territory should be occupied by General Board? Thurber, that is now cared for by our Board	

What measures have helped make your work efficient? The 10 per cent reserve fund.

FRANK E. SINGLETON, *Chairman*;  
S. A. ASHBURN, *Secretary*.

## DENVER CONFERENCE

Number of pastoral charges in the Conference.....	19
Number of pastoral charges aided .....	13
Amount appropriated for these.....	\$ 900 00
Number of rural charges aided.....	7
Amount appropriated for these .....	\$ 400 00
Average salary of these, including the appropriation....	\$ 1,070 00
(The \$1,070 includes General Board appropriation.)	
Number of city or industrial charges aided.....	6
Amount appropriated for these .....	\$ 500 00
Total receipts .....	\$ 583 91
Total expended .....	\$ 583 91
Number of new missions inaugurated.....	1

What work has the General Board in your territory? Aids fourteen pastoral charges and presiding elder. Gave \$5,750 in 1929.

T. M. TAYLOR, *Chairman*;  
JOHN COX, *Secretary*.

## EAST OKLAHOMA CONFERENCE

Number of pastoral charges in the Conference.....	130
Number of pastoral charges aided .....	41
Amount appropriated for these.....	\$ 6,900 00
Number of rural charges aided .....	32
Amount appropriated for these .....	\$ 5,150 00
Average salary of these, including the appropriation....	\$ 644 50
Number of city or industrial charges aided.....	9
Amount appropriated for these .....	\$ 1,750 00
School work .....	\$ 300 00
Conference Secretary .....	\$ 300 00
Expenses .....	\$ 236 33
Total receipts .....	\$ 8,196 24
Total expended .....	\$ 7,736 33
Amount of reserve carried over.....	\$ 459 91
Number of new missions inaugurated.....	2

What work has the General Board in your territory? Folsom Training School, Smithville, Hartshorne Wesley House, and Picher.

S. S. ORUIG, *Chairman*;  
J. P. ATKINS, *Secretary*.

## HOLSTON CONFERENCE

Number of pastoral charges in the Conference.....	246
Number of pastoral charges aided.....	62
Amount appropriated for these.....	\$10,325 00
Number of rural charges aided.....	47
Amount appropriated for these.....	\$ 8,025 00
Average salary of these, including the appropriation.....	\$ 1,070 00
Number of city or industrial charges aided.....	16
Amount appropriated for these.....	\$ 2,300 00
School work.....	\$ 4,250 00
Expenses.....	\$ 500 00
Total receipts.....	\$16,223 00
Total expended.....	\$15,575 00
Amount of reserve carried over.....	\$ 9,100 00
Number of new missions inaugurated.....	1

What work has the General Board in your territory? Hillsville, Va., Hiwassee College. Mission Churches in Knoxville, Tenn.

What territory should be occupied by General Board? Alcoa, near Maryville, Tenn.

J. E. WOLFE, *Chairman*;

M. A. STEVENSON, *Secretary*.

## ILLINOIS CONFERENCE

Number of pastoral charges in the Conference.....	38
Number of pastoral charges aided.....	5
Amount appropriated for these.....	\$ 350 00
Number of rural charges aided.....	4
Amount appropriated for these.....	\$ 300 00
Average salary of these, including the appropriation.....	\$ 860 00
Number of city or industrial charges aided.....	1
Amount appropriated for these.....	\$ 50 00
Total receipts.....	\$ 415 09
Total expended.....	\$ 350 00
Amount of reserve carried over.....	\$ 65 09

What work has the General Board in your territory? Sixteen charges and two districts, aided by the General Board at a cost of \$2,550.

W. H. HUMPHREY, *Chairman*;

O. H. FREE, *Secretary*.

## KENTUCKY CONFERENCE

Number of pastoral charges in the Conference.....	134
Number of pastoral charges aided.....	28
Amount appropriated for these.....	\$ 5,930 00
Number of rural charges aided.....	28
Amount appropriated for these.....	\$ 5,930 00
Epworth League Special.....	\$ 800 00
Expenses.....	\$ 199 34
Total receipts.....	\$ 6,725 00



Total expended .....\$ 6,929 34

What work has the General Board in your territory? Whitesburg and Seco.

WALTER V. CROPPER, *Chairman*;

GEORGE D. PRENTISS, *Secretary*.

#### LITTLE ROCK CONFERENCE

Number of pastoral charges ..... 241

Number of pastoral charges aided ..... 33

Amount appropriated for these .....\$ 4,925 00

Number of rural charges aided ..... 31

Amount appropriated for these .....\$ 4,625 00

Average salary of these, including appropriation .....\$ 934 00

Number of city or industrial charges aided ..... 2

Amount appropriated for these .....\$ 300 00

Amount appropriated for other purposes .....\$ 1,150 00

Expenses .....\$ 300 00

Total receipts .....\$ 6,387 87

Total expended .....\$ 6,075 00

Amount of reserve carried over .....\$ 312 87

Number of charges raised to self-support ..... 7

Number of new missions inaugurated ..... 4

What territory should be occupied by General Board? The Hot Springs Circuit in the Arkadelphia District.

E. R. STEEL, *Chairman*;

JAMES THOMAS, *Secretary*.

#### LOUISIANA CONFERENCE

Number of pastoral charges in the Conference ..... 167

Number of pastoral charges aided ..... 37

Amount appropriated for these .....\$ 7,250 00

Number of rural charges aided ..... 17

Amount appropriated for these .....\$ 3,000 00

Average salary of these, including the appropriation .....\$ 970 00

Number of city or industrial charges aided ..... 20

Amount appropriated for these .....\$ 4,250 00

Charity Hospital .....\$ 100 00

Pastor's school .....\$ 27 00

Office expenses and travel .....\$ 232 00

Other items .....\$ 131 00

Expenses ..... 250 00

Total receipts .....\$ 8,292 95

Total expended .....\$ 8,108 40

Amount of reserve carried over .....\$ 184 55

Number of charges raised to self-support ..... 3

What work has the General Board in your territory? French Mission and French work and St. Mark's; \$12,300 for year.

What territory should be occupied by General Board? We have some industrial centers in northern part of the State and a large Italian population around New Orleans.

J. G. SNELLING, *Chairman*;

J. W. BOOTH, *Secretary*.

#### LOUISVILLE CONFERENCE

Number of pastoral charges in the Conference .....	173
Number of pastoral charges aided .....	56
Amount appropriated for these .....	\$ 7,100 00
Number of rural charges aided .....	45
Amount appropriated for these .....	\$ 5,500 00
Average salary of these, including the appropriation .....	\$ 750 00
Number of city or industrial charges aided .....	11
Amount appropriated for these .....	\$ 1,600 00
Amount appropriated for other purposes .....	
School work .....	\$ 250 00
Other items .....	\$ 1,800 00
Expenses .....	\$ 200 00
Total receipts .....	\$ 9,500 00
Total expended .....	\$ 9,350 00
Amount of reserve carried over .....	\$ 1 50
Number of new missions inaugurated .....	1

What territory should be occupied by General Board? The mining sections of the Henderson, Hopkinsville, and Owensboro Districts.

WILLIAM A. GRANT, *Chairman*;

B. G. HODGE, *Secretary*.

#### MEMPHIS CONFERENCE

Number of pastoral charges in the Conference .....	191
Number of pastoral charges aided .....	42
Amount appropriated for these .....	\$ 9,775 00
Number of rural charges aided .....	34
Amount appropriated for these .....	\$ 6,775 00
Average salary of these, including the appropriation .....	\$ 1,014 23
Number of city or industrial charges aided .....	8
Amount appropriated for these .....	\$ 2,900 00
School work .....	\$ 100 00
Other items .....	
Expenses .....	\$ 111 84
Total receipts .....	\$16,086 77
Total expended .....	\$15,169 59
Amount of reserve carried over .....	\$ 1,206 77
Number of charges raised to self-support .....	4

W. F. MAXEDON, *Chairman*;

T. C. MCKELVEY, *Secretary*.

## MISSISSIPPI CONFERENCE

Number of pastoral charges in the Conference.....	159
Number of pastoral charges aided .....	60
Amount appropriated for these .....	\$15,050 00
Number of rural charges aided .....	11
Average salary of these, including the appropriation....	\$ 1,000 00
Chaplain in sanatorium .....	\$ 1,500 00
Home missionary, Rev. Charles Assaf .....	\$ 600 00
Expenses .....	\$ 107 65
Amount of reserve carried over .....	\$ 4,064 58

What work has the General Board in your territory? Aids our home missionary, Rev. Charles Assaf, and this year will aid pastor of North Gulfport Church.

C. C. EVANS, *Chairman*;  
J. L. NEILL, *Secretary*.

## MISSOURI CONFERENCE

Number of pastoral charges in the Conference.....	154
Number of pastoral charges aided .....	51
Amount appropriated for these .....	\$ 8,934 00
Number of rural charges aided .....	48
Amount appropriated for these .....	\$ 8,234 00
Average salary of these, including the appropriation....	\$ 1,353 56
Number of city or industrial charges aided .....	3
Amount appropriated for these .....	\$ 700 00
Amount appropriated for other purposes .....	\$ 22 60
Total receipts .....	\$ 8,530 65
Total expended .....	\$ 8,372 65
Amount of reserve carried over .....	\$ 180 00

F. A. HENRY, *Chairman*;  
W. L. SCARBOROUGH, *Secretary*.

## NEW MEXICO CONFERENCE

Number of pastoral charges in the Conference .....	66
Number of pastoral charges aided .....	20
Amount appropriated for these .....	\$ 4,075 00
Average salary of these, including the appropriation ...	\$ 935 00
Expense .....	\$ 79 00
Other items .....	\$ 102 73
Expenses .....	\$ 66 60
Total receipts .....	\$ 4,693 50
Total expended .....	\$ 4,323 33
Amount of reserve carried over .....	\$ 370 17

What work has the General Board in your territory? The General Board assists mission charges in all four districts, especially the Las Vegas.

What territory should be occupied by General Board? New oil towns in the eastern part of the El Paso District.

C. K. CAMPBELL, *Chairman*;  
GEORGE C. CORDEL, *Secretary*.

## NORTH ALABAMA CONFERENCE

Number of pastoral charges in the Conference .....	301
Number of pastoral charges aided .....	67
Amount appropriated for these .....	\$ 7,700 00
Number of rural charges aided .....	49
Amount appropriated for these .....	\$ 5,325 00
Average salary of these, including the appropriation .....	\$ 702 00
Number of city or industrial charges aided .....	18
Amount appropriated for these .....	\$ 2,375 00
Average salary of these, including appropriations .....	\$ 1,056 00
Amount appropriated for other purposes .....	\$ 2,548 00
Pastors' summer school .....	\$ 200 00
Conference Secretary .....	\$ 1,200 00
Other items .....	\$ 633 00
Expenses .....	\$ 515 00
Total receipts .....	\$10,253 00
Total expended .....	\$10,248 00
Number of charges raised to self-support .....	39
Number of new missions inaugurated .....	11

What work has the General Board in your territory? Italian mission at Ensley. Industrial center at Cordova.

What territory should be occupied by General Board? Rural demonstration work; continue and enlarge work in industrial sections.

What measures have helped make your work efficient? Edgewood Plan in rural communities and recently organized Industrial Commission have large possibilities for good.

JAMES D. HUNTER, *Chairman*;  
F. K. GAMBLE, *Secretary*.

## NORTH ARKANSAS CONFERENCE

Number of pastoral charges in the Conference .....	216
Number of pastoral charges aided .....	28
Amount appropriated for these .....	\$ 3,485 00
Number of rural charges aided .....	27
Amount appropriated for these .....	\$ 2,825 00
Average salary of these, including the appropriation .....	\$ 870 00
Number of city or industrial charges aided .....	1
Amount appropriated for these .....	\$ 360 00
Amount appropriated for other purposes .....	\$ 250 00
School work .....	\$ 1,157 09
Other items .....	\$ 824 51
Expenses .....	\$ 106 53
Total receipts .....	\$ 7,437 84
Total expended .....	\$ 6,654 80
Amount of reserve carried over .....	\$ 783 04
Number of charges raised to self-support .....	12
Number of new missions inaugurated .....	8

O. E. GODDARD, *Chairman*;  
JEFFERSON SHERMAN, *Secretary*.

## NORTH CAROLINA CONFERENCE

Number of pastoral charges in the Conference .....	235
Number of pastoral charges aided .....	61
Amount appropriated for these .....	\$21,550 00
Number of rural charges aided .....	40
Amount appropriated for these .....	\$13,400 00
Average salary of these, including the appropriation.....	\$ 1,431 43
Number of city or industrial charges aided.....	21
Amount appropriated for these .....	\$ 7,100 00
School work .....	\$ 1,700 00
Expense .....	\$ 100 00
Pastors' summer school .....	\$ 400 00
Expenses .....	\$ 13 00
Total receipts .....	\$22,098 00
Amount of reserve carried over .....	\$ 4,903 51
Number of charges raised to self-support.....	None

J. H. SHORE, *Chairman*;F. S. LOVE, *Secretary*.

## NORTH MISSISSIPPI CONFERENCE

Number of pastoral charges in the Conference.....	172
Number of pastoral charges aided .....	48
Amount appropriated for these .....	\$ 8,750 00
Number of rural charges aided .....	45
Amount appropriated for these .....	\$ 7,900 00
Average salary of these, including the appropriation.....	\$ 922 00
Number of city or industrial charges aided.....	3
Amount appropriated for these .....	\$ 850 00
Emergency appropriations .....	\$ 200 00
School for mission pastors .....	\$ 441 00
Expenses .....	\$ 127 07
Total receipts .....	\$10,039 99
Total expended .....	\$10,801 48
Deficit on hand .....	\$ 761 49
Number of charges raised to self-support.....	4

What territory should be occupied by General Board? Money used in more effective cultivation work throughout the Conference would be well invested.

R. G. MOORE, *Chairman*;S. H. COFFEY, *Secretary*.

## NORTH TEXAS CONFERENCE

Number of pastoral charges in Conference .....	201
Number pastoral charges aided .....	61
Amount appropriated for these.....	\$ 9,665 50
Number of rural charges aided .....	55
Amount appropriated for these .....	\$ 7,815 50
Average salary of these, including appropriation.....	\$ 1,050 00
Number of city or industrial charges aided.....	6

Amount appropriated for these .....	\$ 1,800 50
Amount appropriated for other purposes.....	\$ 1,650 00
Total receipts .....	\$11,871 50
Total expended .....	\$11,280 50
Amount of reserve carried over .....	\$ 591 00

What work has the General Board in your territory? School for rural pastors and missionaries at Southern Methodist University.

S. M. BLACK, *Charman*;

J. W. SLAGLE, *Secretary*.

#### NORTHWEST CONFERENCE

Number of pastoral charges in the Conference.....	35
Number of pastoral charges aided .....	8
Amount appropriated for these .....	\$ 1,500 00
Number of rural charges aided.....	5
Amount appropriated for these .....	\$ 1,150 00
Average salary of these, including the appropriation....	\$ 548 00
Number of city or industrial charges aided.....	3
Amount appropriated for these .....	\$ 350 00
Amount appropriated by other persons .....	\$ 15 00
Total receipts .....	\$ 475 00
Total expended .....	\$ 427 50
Amount of reserve carried over .....	\$ 449 12

What work has the General Board in your territory? Each charge except five.

What territory should be occupied by General Board? We could enter other territory if we had sufficient funds.

What measures have helped to make your work efficient? The January-February Cultivation Period.

J. H. DILLS, *Chairman*.

#### NORTHWEST TEXAS CONFERENCE

Number of pastoral charges in the Conference.....	188
Number of pastoral charges aided .....	59
Amount appropriated for these .....	\$11,350 00
Number of rural charges aided .....	54
Amount appropriated for these .....	\$10,000 00
Average salary of these, including the appropriation....	\$ 1,039 18
Number of city charges aided .....	5
Amount appropriated for these .....	\$ 1,350 00
Amount appropriated for other purposes.....	\$ 457 00
School work .....	\$ 100 00
Total receipts .....	\$11,484 40
Total expended .....	\$11,807 00
Deficit .....	\$ 322 60

What territory should be occupied by General Board? Abilene, Stanford, and Sweetwater Districts are in dire distress at this time. Ours is a mission Conference and should have the careful consideration of the General Board.

T. C. WILLETT, *Secretary*.



## PACIFIC CONFERENCE

Number of pastoral charges in the Conference.....	84
Number of pastoral charges aided .....	17
Amount appropriated for these .....	\$ 2,200 00
Number of rural charges aided .....	10
Amount appropriated for these .....	\$ 1,350 00
Average salary of these, including the appropriation....	\$ 814 00
Number of city or industrial charges aided .....	7
Amount appropriated for these .....	\$ 850 00
Expenses .....	\$ 305 03
Total receipts .....	\$ 2,671 26
Total expended .....	\$ 2,505 03
Amount of reserve carried over .....	\$ 166 23
Number of charges raised to self-support .....	2
Number of new missions inaugurated .....	2

What work has the General Board in your territory? Aids in support of some pastors in four districts, amounting to \$10,900.

T. L. LALLANCE, *Chairman*;

R. T. O'REAR, *Secretary*.

## ST. LOUIS CONFERENCE

Number of pastoral charges in the Conference.....	130
Number of pastoral charges aided .....	31
Amount appropriated for these .....	\$ 6,300 00
Number of rural charges aided .....	25
Amount appropriated for these .....	\$ 4,700 00
Number of city or industrial charges aided.....	6
Amount appropriated for these .....	\$ 1,600 00
School work .....	\$ 500 00
Other items .....	\$ 1,100 00
Total receipts .....	\$ 9,308 95
Total expended .....	\$ 7,900 00
Amount of reserve carried over .....	\$ 1,408 95
Number of charges raised to self-support.....	6
Number of new missions inaugurated .....	7

What work has the General Board in your territory? To city work in St. Louis, \$1,500.

JAMES N. BROADHEAD, *Chairman*;

A. C. JOHNSON, *Secretary*.

## SOUTH CAROLINA CONFERENCE

Number of pastoral charges in the Conference.....	137
Number of pastoral charges aided .....	31
Amount appropriated for these .....	\$ 7,330 00
Number of rural charges aided .....	29
Amount appropriated for these .....	\$ 6,650 00
Average salary of these, including the appropriation....	\$ 1,132 00
Number of city or industrial charges aided .....	2
Amount appropriated for these .....	\$ 680 00

Amount appropriated for other purposes .....	\$ 3,567 00
School work .....	\$ 2,000 00
Expenses .....	\$ 185 46
Total receipts .....	\$ 7,941 54
Total expended .....	\$ 8,648 77
Amount of reserve carried over .....	\$ 2,741 04
Number of charges raised to self-support .....	2
Number of new missions inaugurated .....	3

What work has the General Board in your territory? Parris Island Marine Station, Rev. C. B. Burns in charge.

D. M. McLEOD, *Chairman*;

L. L. BEDENBAUGH, *Secretary*.

#### SOUTH GEORGIA CONFERENCE

Number of pastoral charges in the Conference .....	221
Number of pastoral charges aided .....	60
Amount appropriated for these .....	\$14,000 00
Number of rural charges aided .....	54
Amount appropriated for these .....	\$ 7,650 00
Average salary of these, including the appropriation .....	\$ 1,200 00
Number of city or industrial charges aided .....	6
Amount appropriated for these .....	\$ 6,350 00
Amount appropriated for other purposes .....	\$ 2,400 00
School work .....	\$ 400 00
Conference Secretary .....	\$ 1,500 00
Other items .....	\$ 500 00
Expenses .....	\$ 293 00
Total receipts .....	\$14,928 05
Total expended .....	\$16,968 18
Overdraft .....	\$ 2,040 13
Number of charges raised to self-support .....	1

What work has the General Board in your territory? Industrial—Columbus; Rural Experiment Center—Graymont-Summitt.

ED F. COOK, *Chairman*;

HERMAN C. JONES, *Secretary*.

#### SOUTHWEST MISSOURI CONFERENCE

Number of pastoral charges in the Conference .....	132
Number of pastoral charges aided .....	36
Amount appropriated for these .....	\$ 6,300 00
Number of rural charges aided .....	27
Amount appropriated for these .....	\$ 4,000 00
Average salary of these, including the appropriation .....	\$ 1,199 30
Number of city or industrial charges aided .....	9
Amount appropriated for these .....	\$ 2,300 00
Conference Secretary .....	\$ 200 00
Other items .....	\$ 50 00
Expenses .....	\$ 3 00

Total receipts .....	\$ 6,698 95
Total expended .....	\$ 6,367 35
Amount of reserve carried over .....	\$ 5,158 66
Number of charges raised to self-support .....	5
Number of new missions inaugurated .....	9

What work has the General Board in your territory? Institutional Church in Kansas City, Mo.; salary of pastor, \$1,800.

W. A. TETLEY, *Chairman*;

T. B. MATHER, *Secretary*.

#### TENNESSEE CONFERENCE

Number of pastoral charges in the Conference .....	196
Number of pastoral charges aided .....	41
Amount appropriated for these .....	\$ 8,900 00
Number of rural charges aided .....	36
Amount appropriated for these .....	\$ 7,600 00
Average salary of these, including the appropriation ...	\$ 587 00
Number of city or industrial charges aided .....	6
Amount appropriated for these .....	\$ 1,900 00
School work .....	\$ 1,500 00
Other items .....	\$ 300 00
Expenses .....	\$ 200 00
Total receipts .....	\$ 9,972 57
Total expended .....	\$11,500 00
Amount of reserve carried over .....	\$ 3,980 77
Number of charges raised to self-support .....	5
Number of new missions inaugurated .....	5

What work has the General Board in your territory? Leoma Demonstration Mission.

JOHN W. BARTON, *Chairman*;

W. H. WISEMAN, *Secretary*.

#### TEXAS CONFERENCE

Number of pastoral charges in the Conference .....	224
Number of pastoral charges aided .....	82
Amount appropriated for these .....	\$16,225
Number of rural charges aided .....	66
Amount appropriated for these .....	\$12,650 00
Average salary of these, including the appropriation ...	\$ 1,235 00
Number of city or industrial charges aided .....	12
Amount appropriated for these .....	\$ 3,575 00
School work .....	\$ 1,000 00
Other items .....	\$ 600 00
Expenses .....	\$ 250 00
Total expended .....	\$18,075 00
Number of charges raised to self-support .....	11
Number of new missions inaugurated .....	10

J. L. ROSS, *Chairman*;

T. S. BARCUS, *Secretary*.

## UPPER SOUTH CAROLINA CONFERENCE

Number of pastoral charges in the Conference .....	161
Number of pastoral charges aided .....	62
Amount appropriated for these .....	\$21,450 00
Number of rural charges aided .....	28
Amount appropriated for these .....	\$ 9,300 00
Average salary of these, including the appropriation...	\$ 1,400 00
Number of city or industrial charges aided .....	34
Amount appropriated for these .....	\$12,150 00
Amount appropriated for other purposes .....	\$ 3,275 00
School work, Clemson College .....	\$ 700 00
Conference Secretary .....	\$ 200 00
Other items, Secretary of Industry .....	\$ 2,500 00
Expenses .....	\$ 375 00
Total receipts .....	\$12,441 00
Total expended .....	\$12,441 00
Number of charges raised to self-support .....	2

What work has the General Board in your territory? Textile Industrial Institute at Spartanburg, S. C., Saxon Church at Spartanburg, S. C.

What territory should be occupied by General Board? Many industrial centers need help.

What measures have helped make your work efficient? A revolving fund of \$12,000, the interest on which only is to be used. A Conference Secretary of Industry is very efficient.

P. F. KILGO, *Chairman*;

O. M. ABNEY, *Secretary*.

## VIRGINIA CONFERENCE

Number of pastoral charges in the Conference .....	294
Number of pastoral charges aided .....	63
Amount appropriated for these .....	\$15,520 00
Number of rural charges aided .....	55
Amount appropriated for these .....	\$13,510 00
Number of city or industrial charges aided .....	8
Amount appropriated for these .....	\$ 2,010 00
School work .....	\$ 1,400 00
Other items .....	\$ 4,308 74
Expenses .....	\$ 397 41
Total receipts .....	\$39,538 84
Total expended .....	\$21,626 15
Amount of reserve carried over .....	\$17,912 69
Number of charges raised to self-support .....	4
Number of new mission inaugurated .....	4

J. W. MOORE, *Chairman*;

H. P. MYERS, *Secretary*.

## WEST TEXAS CONFERENCE

Number of pastoral charges in the Conference .....	181
Number of pastoral charges aided .....	85
Amount appropriated for these .....	\$22,600 00
Number of rural charges aided .....	80
Amount appropriated for these .....	\$20,850 00
Average salary of these, including the appropriation ...	\$ 1,367 00
Number of city or industrial charges aided .....	5
Amount appropriated for these .....	\$ 1,750 00
School work .....	\$ 300 00
Expenses .....	\$ 525 63
Total receipts, plus reserve of \$21,170.30 .....	\$45,381 05
Total expended .....	\$23,350 63
Amount of reserve carried over .....	\$22,030 42
Number of new missions inaugurated .....	6

What work has the General Board in your territory? Texas-Mexican Mission and German Mission. J. W. ROWLAND, *Chairman*;  
H. S. GOODENOUGH, *Secretary*.

## WESTERN NORTH CAROLINA CONFERENCE

Number of pastoral charges in the Conference .....	291
Number of pastoral charges aided .....	114
Amount appropriated for these .....	\$34,994 00
Number of rural charges aided .....	77
Amount appropriated for these .....	\$19,350 00
Number of city or industrial charges aided .....	37
Amount appropriated for these .....	\$ 8,088 00
Amount appropriated for other purposes .....	\$ 7,556 00
School work .....	\$ 6,250 00
Other items .....	\$ 750 00
Expenses .....	\$ 556 00
Total receipts .....	\$37,877 00
Total expended .....	\$42,550 00
Amount of reserve carried over .....	\$28,735 02

What work has the General Board in your territory? Oteen, in helping pay pastor's salary. E. K. McLARTY, *Chairman*;  
J. D. RANKIN, *Secretary*.

## WESTERN VIRGINIA CONFERENCE

Number of pastoral charges in the Conference .....	138
Number of pastoral charges aided .....	18
Amount appropriated for these .....	\$ 2,500 00
Number of rural charges aided .....	7
Amount appropriated for these .....	\$ 500 00
Average salary of these, including the appropriation ...	\$ 617 00
Number of city or industrial charges aided .....	11
Amount appropriated for these .....	\$ 2,000 00

Amount appropriated for other purposes .....	\$ 317 25
School work .....	\$ 250 00
Other items .....	\$ 50 00
Expenses .....	\$ 17 25
Total receipts .....	\$ 3,176 23
Total expended .....	\$ 3,162 00
Amount of reserve carried over .....	\$ 3,150 23

C. H. SLAUGHTER, *Chairman*;

C. C. PERKINS, *Secretary*.



## ARMY AND NAVY WORK

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### QUANTICO (VA.) MARINE STATION

BY PAUL L. WARNER

Quantico is connected with the capitol of the nation by three direct modes of transportation—viz.: railway, waterway, and highway. Situated on the main line of the R. F. & P. Railroad, a good number of trains stop here daily going both north and south. Resting on the western banks of the Potomac, we have local boat service operated by the government three days in the week. And on special occasions the Norfolk-Washington boats stop here. And with a concrete road connecting Quantico with the Washington-Richmond Highway No. 1, we have paved roads all the way to Washington and the north and to Richmond and the south.

In a very few years from now one will hardly recognize the place as that of war and post-war days. The government is now in the midst of a great five-million-dollar building program which will make Quantico the most modern, most complete, and most imposing military post in the world. This, of course, means an increase in men stationed here and consequently the increasing and enlarging of opportunities on the part of the Church to serve the men of the United States Marine Corps.

During the early part of the year 1929 we had some three thousand men stationed at the post. But in the latter part of the year this number was cut to half or less. This drastic cut affected the town, and of course affected the Church. However, we are running on full schedule and offering to the thousand or more men an atmosphere here that they do not find in the post.

The Sunday school every Sunday morning offers to those who are interested an opportunity to come under the influence of the Church in the study of the Bible, which is a decided contrast to the spirit in which questions concerning the Word of God are argued among the men in the barracks.

The Epworth League offers the men an opportunity to mingle with the young people of the community under the supervision of the pastor and his wife. And it is no unusual thing to see a man in uniform leading the devotional service of the League and to hear him lead in public prayer. They are also brought together in wholesome fun and enjoyment in the social hours that are conducted from time to time.

Through the aid received from the Board of Missions we have been able to keep the work at Quantico going another year. And in this statement we are not giving the Board any too much credit for the work that is done here among the marines; for if the Board was to withdraw its support there would be no other alternative than to close the plant. The small group of civilians in Quantico find it all they can do to maintain and operate the large plant. The Board of Missions coming to the rescue of the pastor, therefore, makes it possible to continue the work here among the men in the service.

For a part of the year 1929 there were some three thousand men stationed here. However, toward the latter part of the year this number was cut to half or less. Of course the Church as well as the town was affected by this decrease in men stationed here.

However, the Church is operating on full schedule, though the attendance is somewhat reduced. We have Sunday school every Sunday morning, Epworth League every Sunday evening and preaching two or three times a month. In addition to these regular services we have social gatherings to which we invite the men of the post and at which we try to make them feel at home.

The service of the pastor is not altogether confined to local work, but he carries on some correspondence with a few of the boys after they are transferred to other ports.

And so we are here to serve in many ways all who show any disposition to make use of our services. And as the government is now in the midst of a big five-million-dollar building program, we are hoping that the greater Quantico that is steadily arising will bring forth greater opportunities than this mission has ever had before.

And again the Church offers an opportunity for the men

to drop in two or three times a month on Sunday evening and enter the public worship and hear the ministry of the gospel of a Crucified Christ and his power to save from sin.

All of these and many other opportunities are made possible through the aid of the Board of Missions. The small group of civilians in Quantico find it all they can do to maintain and operate the large plant. They are positively unable to pay anything toward the pastor's salary. And this means, of course, that if the Mission Board did not come to the rescue of the pastor the plant would have to close down.

#### PARRIS ISLAND MARINE TRAINING STATION

BY C. B. BURNS

This being a training station, we are dealing all the time with boys about twenty years old. To keep up the marine corps quota of eighteen thousand men requires constant recruiting, and this brings here about four thousand new men a year. Eight weeks' training fits a man for regular duty and transfer to service at the many stations where the United States government keeps marines in this and in foreign countries.

By official permission I have the privilege of living among and preaching to these men. My first service on Sunday is at 7:45, immediately after breakfast, in a comfortably furnished room. This is a service for the new boys, who, unless on duty, are all expected and encouraged (not ordered) to attend my service. In this way I speak to and get started in with the young men from all kinds of homes and conditions. Many show surprise at finding a preacher here and say they are glad to go to church. Some think the way to be a soldier is to be "hard-boiled." Some have had very poor home training. An increasing number are well trained and well educated. All are in a transitional period, and this greatly appeals to anyone who loves boys. I follow up these fellows and speak to them at other places before they leave this station. I am preaching at two different wards of the big hospital and also to some prisoners at an isolated place on an island. Just as a new platoon is organized and ready for drilling they are called out, and I speak to them. Then just as a detachment of men are

ready to leave this post they are called into formation for me to say the good-by words. This again gives me the opportunity to urge on the men to carry fairly with the Church back home when they are in foreign countries where the United States keeps several large detachments of marines and who are in position to aid or hinder the work of Christian missions. In this way I speak three to six times a Sunday and about twice a week. The station is so scattered that I speak every time to entirely different groups.

The men in every new platoon are in a quiet and not overurgent way given the opportunity of joining the Church and have the membership sent back to the home Church. In one platoon I received thirteen boys into the Church. I have received seventy-three into the Church during this year. One Sunday a fine chap asked to join, but wrote in his request that he had never prayed and had been to Church services only twice in his life. I will go with this boy as he trains and help him to learn of the Church and our Saviour. Letters received from mothers, fathers, and pastors show appreciation of our work with their boys.

The American Bible Society is my great friend and donates many thousands of Testaments as their "gift of love to the boys in the marine corps." It is great to see how these boys accept and prize their Testaments. They promise to never destroy them. They take them throughout their tour of duty wherever they go.

I am greatly indebted to the chaplains of this station for many fine courtesies which go a long way in giving me prestige with the military. Now that I have been with marines longer than any chaplain has, it is easy for a real friendship to grow up between us. I accept their kindnesses and all other official recognition as to my Church and not to just me personally.

I do most sincerely appreciate all the many very great kindnesses shown me by Dr. J. W. Perry and other members of the Board of Missions and greatly wish I could far more effectively represent our Church and our divine Lord.

## FORT CLARK, BRACKETTVILLE, TEX.

BY L. U. SPELLMAN

Brackettville is the county seat town of Kinney County, one of the sparsely settled border counties of southwest Texas. It lies back a few miles from the Rio Grande in the midst of a great semiarid ranching country, its population of some fifteen hundred souls being about half of the population of the entire country. Of this number about one-third are of Mexican blood and some two hundred more are "Seminole negroes," descendants of a little band of Seminole Indians who drifted west in an early day and intermarried with both Mexican and negro people.

Adjacent to Brackettville is old Fort Clark, established in 1854 as a cavalry post to protect the settlers of the Nueces and tributary canyons from Mexican bandits and from Apache and other Indian raiders. Robert E. Lee was once stationed here and much later John J. Pershing. Some of the most noted of our cavalry troops have seen service from this headquarters.

Having served its purpose well in those early days, Fort Clark is still maintained as a convenient border post. An approximate average of seven hundred and fifty men are kept here, with an average of 122 soldier families and 164 children.

Along with the Catholic and Episcopal denominations the Methodist Church carries on its work here, ministering to soldiers and civilians alike. A little more than twelve per cent of the Methodist Church membership comes from the soldiers and their families and about forty per cent of the Sunday school membership. At the time this is written twenty of the unmarried soldiers belong to the Epworth League though our pastor, Rev. W. A. Fulbright, says that forty or more frequently attend the monthly League social.

Another fine point of contact is through occasional plays, pageants, and programs put on by the Church. These occasions are not only largely attended by the soldier population, but many of the soldier boys participate in putting on the entertainment.

In addition to these direct contacts between the Church and the post, the pastor cultivates the regard and friend-



ship of the boys, visiting occasionally in their quarters, and standing by to befriend or serve them in any way that circumstances may offer.

All told, it is not a work that can be substantially developed, for these men and their families, like all our soldier population, come and go. A few friendly contacts made, a little service rendered, some hours of fellowship, a few souls uplifted, some converts claimed for the Kingdom and then they move under orders to some other part, giving way for a company of new men who are unacquainted with pastor, Church, and community. But as they pass we seek to give them at least a cup of cold water in the name of Christ. After all, it is a good and great work and one that doubtless bears fruit that we are not privileged to see.

#### VETERANS' HOSPITAL, OTEEN, N. C.

BY L. W. COLSON

This hospital of the United States Veterans' Bureau with land and improvements valued at \$1,865,466.00 and equipment and supplies in adequate proportion is four miles south of Asheville. Its expense budget for 1930 is \$1,100,000.00. It carries a patient load of over 600 World War victims of tuberculosis and a personnel of some 600, including four full-time chaplains—three Protestant and one Roman Catholic. The number of annual entrants is between one thousand and twelve hundred, quite one-third being of Methodist persuasion, almost entirely of the Southern connection.

The government gives only of its best in personal service, and the Methodist Episcopal Church, South, gladly supplies the full-time service of a capable chaplain to our ex-soldiers, many of whom linger but to suffer and die.

Our chaplain is commissioned by the government and appointed by the Western North Carolina Conference, of which he is a member. He shares equally with two other Protestant chaplains in conducting weekly chapel service for ambulant and personnel, broadcasting same to bed patients; also similarly in weekly services for attendant families without the post. His best work, however, is done in personal contact with patients, stimulating faith and



hope and cheer, and in comforting and counseling attendant relatives and friends. None but those in similar service can easily know how delicate and how difficult such ministry often is, nor how frequent the commanding opportunities withal. In his fifth year of continuous service, the present incumbent declares that he has never before been so fully taxed in his ministry to the minds and souls of men.

Scriptures donated by the American Bible Society and Sunday school literature by our Publishing House are adequately and appropriately distributed.

## FRENCH LOUISIANA

BY MISS ELLA K. HOOPER

The greatest missionary opportunity in America to-day is the vast rural French section of Louisiana.

"But," you say, "this can never be—this 'Eden of Louisiana,' the beautiful 'Land of Evangeline,' a land of romance and gladness with its magic of azure summer days and golden autumn ones; a land radiant with semitropical foliage, myrtle and palmetto, orange and magnolia; a land of stately old colonial homes with 'imposing groves of oak and odorous lanes of oleander'; with broad grazing meadows and miles of sugar cane fields; with great sugar mills, oyster and fishing industries, canning factories, box factories, rice mills, oil wells, cypress sawmills, salt mines of solid, beautiful crystal, sulphur mines, vast game preserves, and even the home of the famous Tabasco and Evangeline sauce; this can never be a land needing special missionary service. The people are so interested with their quick, courteous ways and foreign speech. True, the little cabin homes are small and bare, but they are quaint and picturesque. The people look happy; they are well dressed and seem contented with their lot. I cannot see that we need be greatly concerned about them."

Yes, they are happy and hopeful while all goes well. A drive through the little towns or along the countryside is a delightful, interesting adventure for the stranger visiting our land. A quaint, old-world atmosphere is felt, but the people in dress and manner seem not unlike those of other sections of our country. One cannot imagine the deep tragedy that exists in the hearts of these men and women who present such cheerful, friendly countenances and words to the casual visitor. One might even visit in the homes many times without knowing the real life of these people. They are not themselves fully aware of their need, for, like children, they have a joyous confidence while the days are bright, but an utter helpless fatalism when difficulties overtake them.

Let us enter one of the homes, come into intimate relationship with the family, know its utmost joys and sorrows, and see if our hearts will remain untouched by the need.

Didier Lejeune is a hardworking, intelligent man, loving his family with the intense devotion so prevalent in this section, and having a deeply religious nature, which is also a common characteristic. His wife's sister and two little girls, who had been left helpless by the desertion of the husband and father, had come in contact with a French family who were Protestants. Through the friendly influences of this family they were converted, joined the Methodist Church, and the little girls were taken into the MacDonell School. Mr. Lejeune became deeply interested in the school and in Protestant ways of doing. He sent for the missionaries to visit his home. He wanted his children to have the advantages their little cousins were getting, but he was a poor man, receiving only a dollar a day in wages (when weather and health conditions permitted work), and he could not pay for them. Arrangements were made, and two of the children, Marie and Jean, entered school. Then trouble began for the family. The kindred, far and near, and to the most distant cousin, and all the neighbors who had before taken no notice of the family, even the high and mighty in the community, came in twos and tens and dozens to remonstrate and to threaten with dire calamity if the children were allowed to remain in a Protestant school. Mr. Lejeune sent for the children and with tears of sorrow and grief expressed his disappointment at having to take them out. Weeks passed, but he was not satisfied, and the children cried and begged to be allowed to return; so he got up courage to resist neighbors and friends and sent them back again.

After they had been in school a few months and had begun to build up physically and to get a good start, they were again sent for. This time it was a deformed member of the family, his wife's brother, who threatened to remove his helpless, depended presence from the home if the children were not taken out of the Protestant school. A deformed or afflicted person is supposed to have mysterious powers, and his curse or blessing is to be avoided or se-

cured at all costs; so the children paid the price. They were bright and so eager to learn that we were deeply concerned about their distress and loss.

The year passed. We continued visiting in the home and giving what help and encouragement we could. The family, though industrious and hardworking, could scarcely eke out an existence, and the father was weakened by tuberculosis. They were intensely eager for spiritual help and enlightenment, but bound by dread and superstition and by pressure of community sentiment, but they finally decided to send the children back to school in spite of everything, defying neighbors and friends, and even the invalid uncle. All went well for a time. The children developed in a most gratifying way physically, mentally, and spiritually. But the father was stricken with a cold, developed pneumonia, and in his weakened condition was very ill and discouraged. Then the priest took a hand. He visited the sick man, talked long and earnestly with him, and commanded the withdrawal of the children from school, saying he would not help them or give them communion as long as the children were in a Protestant school. They were withdrawn.

But matters became worse. A great tragedy entered the home. The boy, Jean, was shot and killed. Did the priest help? A public subscription had to be taken to secure money for the funeral. They sent for us to come to them in their great sorrow, and we did what we could to comfort and help them. Weeks went by, and we again received a message urging us to come, as the little girl was sick, even to the point of death, as they thought. We went, as we always do for any call. The doctor had been called, pronounced the trouble goiter, and prescribed accordingly. The bottle of iodine was so small, and the sickness was to them so big and serious, that the medicine and treatment seemed altogether inadequate; so they sought the help of a *treateur* (a kind of magic doctor or treater). This *treateur* knew exactly what the trouble was. An enemy of the father, a very wicked woman who hated him, had made a "gris-gris" (a magic concoction of black paper, feathers, and other ingredients which, if touched, will bring

on any amount of serious and mysterious illness and trouble) to cause destruction and suffering and illness to the father, but by some accident the child had stepped on it and received the injury instead. They all wept as they told of their troubles and sorrow and the hopelessness of escaping such malignity. The child needed quiet and rest, but the intense emotional strain and fear was more than a well person could long endure. We talked and prayed with them, telling of God's goodness and power to preserve and protect from all harm. It comforted them, but did not give freedom from the fear and dread of evil magic on the one hand, nor from the dread of eternal suffering if they displeased the priest on the other.

Soon after this the oldest son secured work up the river, the family moved away, and we lost sight of them for a while. But a few weeks ago we received a message asking us to come to the home, as they were living in Lockport, and the father was very ill. Of course we went, but it breaks our hearts to think of the scene that greeted our eyes in that poor little hut. They had been days without food, the man was quite ill with an infected hand, lockjaw, an abscess in the throat, and malaria, in addition to the old trouble, tuberculosis. But the worst malady was still the terrible power of the "gris-gris." When we tried to persuade the man to go to the hospital in New Orleans where he would receive good care and have a chance to get well, we were met with that impenetrable hopelessness of one believing himself in the clutches of these evil forces. But they were glad to hear the Word of God and have prayer, and the food and medicine which we provided gave some comfort.

The eldest son, a boy of eighteen, had recently married, but he gave up his "job," brought the little bride of fourteen, and cast in his lot with the suffering family. He secured irregular work in Lockport, earning about three dollars a week, and the daughter, Marie, got work in a restaurant. On our next visit we were taken to one of the rooms and shown with great pride what the little girl had bought for her father, an elaborate shrine, inclosed in glass and draped with prayer beads. She was unable to pay for it all at once, so had bought it on the installment plan, paying

twenty-five cents a week. This, to them, is nothing less than counter-magic to offset the power of the "gris-gris." A horseshoe nailed on the steps, right side up, will sometimes prevent the "gris-gris" from entering a home, but even an image of the Virgin Mary is powerless once it begins its deadly work.

"This is an unusual, an extraordinary case," you say.

It is not. It is typical of the fear and bondage under which thousands live. This family is illiterate, but above the average in native intelligence and force of character, and many who can read and write suffer the same things or similar evils, and those who have the courage to turn away from it all and seek enlightenment in the Protestant faith and the Bible have a hard time of it. There are even some, members of the Methodist Church, who give themselves with zeal and spiritual earnestness to all the rites and services of the Church, but in secret practice this dark magic, and sometimes the Roman magic as well.

And these are not a foreign people. They are native born with an ancestry that dates farther back than most of ours, but because of language, customs, and religion, and a deep-rooted caste system, they are shut off from contact with true American and Christian ideals and are therefore in need of missionary effort.

"Yet," to quote from an article on the French work in the *Baptist Missionary Magazine* (February, 1929), "it is not fair to write of them without giving the other side of the picture. The visitor to towns like New Iberia sees the beautiful homes of the wealthy French people and gets impressions of their culture, their achievements, their very real power and influence. They have produced great lawyers, statesmen, and writers. There are flourishing business enterprises entirely owned by French people.

"It was the son of a prominent French judge of St. Martinsville who, while a student in Harvard University, told his teacher of literature the story of Emmaline Labiche, a romantic figure of his boyhood memory in that quaint Acadian French village. The teacher turned the story into poetry and gave the world 'Evangeline.' Yet, in that very same village, with its old world air of culture, tradition, and gen-



the manners, a little more than two years ago an angry mob, led on by the mayor, raged for twenty-four hours around the home of our Baptist preacher, seeking to lynch him for the heinous crime of having prayer meeting for the Baptist families who had moved into the community. The Baptists have all moved out as the result of that day and night of terror."

Think not that these conditions affect only a small territory and a few people. The French section covers about one-third of the whole State of Louisiana and reaches out into the bounds of the adjoining States of Texas on one hand and Mississippi on the other. The total number of French in this vast territory is estimated at not less than 700,000. The ideals and standards of this number of people have powerful and far-reaching influence, affecting the political and religious life of all of Louisiana and a large part of the adjoining States. We have, therefore, not only the challenge of a great number of foreign-speaking, suffering, oppressed, underprivileged, Romanistic people for evangelical missionary endeavor, but the added call for protection of our own Christian and American ideals and standards.

"What are we doing about it?"

In most of the larger cities and towns of this French territory are Protestant Churches of various denominations, and our own Methodist Church is perhaps the most influential of them all. But these Churches are not reaching the French people within their bounds, but minister almost exclusively to the "Americans," thus continuing the isolation of the two groups. The Board of Missions, General Department, and the Woman's Missionary Council, together with the Louisiana Conference missionary organizations, are making direct efforts to evangelize the French in several sections, more particularly in the territory south and west of New Orleans, extending from the Mississippi River to the Gulf and as far west as St. Martinsville.

At St. Martinsville, the little town mentioned above in connection with the Baptist work, is stationed a French preacher, who with his family works out in the surrounding rural districts and is doing effective work with the French people of that section. Intelligent, trained native leader-

ship is the great lack in all this work; so the next step is to secure a group of the brightest boys and girls from each community and give them the training and advantages of the MacDonell School in Houma. At Morgan City, seventy miles nearer, the pastor and his young people, with the aid of a mission boat, do evangelistic and educational work in many isolated but thickly populated sections. In Houma, fifty-odd miles from New Orleans, is the strongest work for the French in our Church or in any Church. This is the center from which is to radiate the ideals and standards that will lift the foundations for the whole territory. From this center, too, must come the real leadership of the whole French mission work of the future. The Houma charge embraces four parishes (counties) in the most densely populated rural section of the United States. All parts are closely connected by navigable waterways and good graveled roads and are easily accessible from Houma, the center. This affords unusual natural advantages, and the organization of the work is also unusually advantageous. The Houma pastor, a man of vision and ability, is in charge of the whole work, and the French preachers are assistant pastors. The Church in Houma, all the outlying rural Churches, and the MacDonell French Mission School and Wesley House, work in close coöperation, and the united efforts touch the whole life of all the people under our direct care. This is important and necessary in developing a people typified by the case given above.

The evangelist goes to a new community, people are converted and join the Church, but the fight has only begun. Friendly visiting, aid in times of economic and physical distress, and, more than all, long, careful, and patient teaching in the new way of living must be continued. Adults, steeped in the superstitions and customs of years, can rarely fully respond to the entirely foreign ideals and customs of the new Church, but children are taken from each community and brought into the school in Houma—the younger, the better. Here they are surrounded with normal, wholesome, constructive conditions and given the most careful instruction in every phase of living, from what to eat and how to artistic and literary appreciation,

spiritual ideals, and the habits of loyalty and support of the Church in all its departments, not forgetting the very necessary elements of wholesome recreation. They learn to live by living, and, having gained thereby wholesome, strong bodies, minds, and personalities, they exert a powerful influence in their home communities without conscious effort. In addition, the whole program of the Houma Church and of the school is planned and correlated to develop conscious leadership for the Church work of other communities and to strengthen character and build up personality where it is inherently weakest. Not only is the Church planning for future leadership, but these young people are already having a large share in carrying on the work of the Church in Sunday schools, missionary societies, and social service and recreational lines in all the adjoining rural communities. Here, again, they are learning by doing.

There are two outstanding conditions which hinder the efforts of ordinary missionary endeavor and render it almost ineffective. One is the caste system. "The caste system?" you interrupt. "Surely you don't mean 'caste' right here in America!" The caste system is what I do mean, and in its most insidious form, the subjugation of the poor and treating them with contempt and degradation. A man is often considered of less value than a mule on the plantation, and in the Church he is less than nothing in the presence of some of the leaders. Such a position occupied for generations devitalizes the spirit and personality and must be reckoned with in rehabilitating a soul and fitting it for eternal life, for eternal life begins in this world. This makes it hard for Churches, no matter how earnest in their desire, to reach and evangelize the French, unless they have workers especially fitted to understand the people and reach them. The strong feeling of inferiority and unfitness in the presence of "Americans" puts up a barrier that neither side knows how to overcome. The other condition is that one might live in the midst of the people for years, develop friendly relationships, visit in the homes and receive them as visitors, and never dream that they are entirely out of touch with the real life of the people. They

are polite, friendly, and in dress and all surface aspects much as our other friends, and we would never know of the sufferings over "gris-gris" and other inner problems which really constitute the true life, nor understand how the long domination of the Roman Church still controls and directs their thinking and action.

The Methodist Church is peculiarly fitted to carry the whole gospel to the French people, and it has begun a good work which is already laying a strong foundation. But if the Church could be awakened to a full realization of the vastness of the problem, the depth of the need, and the unusual possibilities of meeting the situation in a marvelous way, we would no longer content ourselves with anything less than a concentrated effort of the whole Church to become acquainted with the field, know its true conditions, and rise up and meet our long-delayed obligations to this people who have been strangers in our midst for so many generations.

# IMMIGRANT WORK

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## THE MEXICAN CONFERENCES

BY JOSEPHINE BERGLUND

The Texas and Western Mexican Missions embrace the States of Texas, Arizona, New Mexico, and California, and the northern part of Mexico. The three Superintendents having charge of this work are Rev. Frank Onderdonk (who, because of illness, could not send me a report on his work), Rev. R. J. Parker, and Rev. Laurence Reynolds. This report is a compilation of reports sent by the superintendents, the principals of the schools, and the head residents of the settlements or Wesley Houses or Christian Centers, as they are variously called.

In this section the Mexicans throng the large cities by the thousands and hardly a small town can be found that does not have its "Little Mexico." We also find them in large numbers scattered through the agricultural and mining districts. Thus a Mexican preacher going out must be prepared to meet the problems of the city church, competing with commercialized amusements, the call of the open, the demands of industry, etc. He must also be an intelligent rural worker, for he may be sent to the mining or agricultural districts, where, due to seasonal work, he will have a nomadic people. In these sections the people are difficult to reach and, being an ever-changing congregation, difficult to educate and train in the duties of church membership, self-support, and the building of churches and parsonages. Too often in these places we must use a very young or a very old preacher, and they can buy automobiles only with very great sacrifice. Here is an opportunity for our American brethren to show "a love that knows no bounds of race or color."

This is being done in a beautiful way in Berino, N. Mex., where the Americans are not only lending their Church, but are using their autos to take the Mexicans from the near-by ranches to and from the church services. Another



beautiful example of Christian coöperation is to be found at Clovis, Calif. Our American people, under the leadership of Rev. O. L. Russell, secured some well-located lots and built a cottage, in which they have conducted a Mexican Sunday school for some years. Last fall a frame chapel was built, largely with volunteer labor, and the whole property, two lots, parsonage, and chapel, were deeded by our American Quarterly Conference there to our Board of Missions for Mexican work, and a fine beginning has been made.

At Prescott, Ariz., we have a lot and new frame chapel, secured under the leadership of our American pastor, Rev. C. A. Clark, and wife. With volunteer labor the chapel was built in a day and services held the first night. It is called "St. Luke's Mission." This opens a new center for Mexican mission work in Northern Arizona. Instead of raving in defense of the dogmas of our Church, these brethren are going across the tracks or across the canal, giving of their time and money and love, carrying the good news of a living Saviour to the foreigners in their midst. Is that not the choice that our Master would have made?

Other new work reported is as follows: At the Willowbrook charge, Los Angeles, we have secured a good parsonage through the help of the Mission Board. In the new mission in Los Angeles near Lincoln Park, San Pablo Mission, we have made good progress, and the outlook is hopeful. The Sunday school was organized last August with fifteen members, and there is now an attendance of seventy-five or eighty-five and a total enrollment of 125. They also have a good Epworth League and Woman's Missionary Society. We contemplate building a chapel soon on a choice leased lot, hoping to purchase the lot as soon as possible.

We have bought a lot and chapel at Agua Prieta, Mexico, across from Douglas, Ariz.

In the San Joaquin Valley south of our new Clovis charge we have begun work at Dinuba and Exeter. The outlook is hopeful.

At San Diego, Calif., we hope to open work this year and at several other important places, also.

Pecos Circuit is taking on new life. During the past



year some two hundred dollars' worth of improvements on the little Church and parsonage at Toyah, and over one hundred dollars, and two lots for a Church in Pecos, were donated. We now have regular services there and in Balmorhea and Zaragoza. We hope during this year to get the much-needed Church building at Pecos.

Work in Carlsbad, N. Mex., has started off well, and since January 15 we have had a pastor in Roswell, which for the past several years had been closed.

We ought to have services regularly in at least three other places near Berino, N. Mex., and be ready to enter other openings as fast as the opportunity presents.

We are beginning work at Van Horn, Tex., and there is opportunity and urgent need for a splendid circuit, comprising Van Horn, Allamoore, and Sierra Blanca, Tex. In Alamogordo the work is going along nicely, while the old Church in Carrizozo has been repaired and regular services are being held there after years of inactivity on our part.

In Marfa we have a wide-awake pastor, who is making monthly trips to Presidio and Shafter and going twice a week to Valentine, where plans are well under way for the construction of a chapel without any cost to the Mission Board. A nice class of candidates is being prepared for reception into the Church, and our revivals have not been held on that charge so far this year.

Our work in Juarez, Mexico, is in a healthy condition. Our members started out with great enthusiasm to build a parsonage and had much of the material on the ground when they were informed that the technicalities of the law make it unlawful for them to build a home for the pastor on the grounds of the Church, since the Church and the grounds are the property of the government.

The two Churches in El Paso, Tex., are reported as going forward in a very gratifying way.

Special plans are now being carried out for the development and enlargement of our Sunday school work under the direction of Rev. Harvard E. Clements. Rev. Clements has been appointed Sunday School Secretary for Texas and Western Mexican Missions, representing our General Sunday School Board at Nashville. He is well prepared, zealous,

and faithful, speaks Spanish fluently, and has made a splendid beginning.

In a few places conditions are a little discouraging, but perhaps this only incites us to greater effort. But for the most part the pastors are doing faithful work. The Sunday schools and Epworth Leagues are advancing, as are the interests of self-support and the raising of funds for Conference collections and for physical equipment. Our membership is largely composed of the laboring classes, whose wages are small; nevertheless, one superintendent reports for the year an average contribution of about \$7.50 per capita.

"If our going into any field occupied by the Roman Catholic Church was ever justified, then most assuredly, not only our continuance, but an adequate manning of this field is one of the crying needs that confront the Church to-day. Only thus can the strangle-hold that the Catholic Church seems to have on these people be broken. The time has come to move forward, and to fail to do so will mean irreparable loss to this work and to the cause of Christ here and elsewhere. O! that we might realize the importance of the Latin work in this great Southwest, and how much it will mean for weal or woe to our Church and country in the days to come, and really begin as never before to build for *time*. Only by laying broad and deep the foundations of our work and constantly increasing the length and breadth of our influence shall we meet our responsibility and prove ourselves worthy of our trust. May God give us vision and inspiration for this task."

### SCHOOLS

The Board of Missions and the Woman's Missionary Council have several splendid schools, in the border towns, for Mexican boys and girls. A large per cent of the pupils in these schools come from Mexico, though many, also, come from the States. Bible study is required in most of these schools, and it is the custom to hold one or two series of special services during the year. Many pupils are converted in the schools, some give their lives to the preaching of the gospel or to teaching in the mission schools or some

other phase of Christian work, and none leave without being distinctly influenced by the strong Christian characters of the faculty members. We should coöperate more loyally with these schools by sending our finest boys and girls to them.

### HOLDING INSTITUTE

Holding Institute, in Laredo, Tex., a school operated by the Woman's Missionary Council for both boys and girls, was opened in 1880 with four rooms, two teachers, and seven pupils. It now has seven large buildings, sixteen teachers, and an enrollment of more than 350 pupils.

Holding Institute is a boarding school. Beginning with the first grade, it carries the pupil through an accredited high school and commercial department. It also has a strong music department, courses in sewing, cooking, and serving. The school stands high in athletics.

The school was named for Miss Nannie Holding, who was for many years the principal. She is said to have converted a desert into an oasis; the twenty-six acres owned by the school have been converted into one of the show places of the Southwest.

### WESLEYAN INSTITUTE

Wesleyan Institute is a school for the training of preachers and Christian leaders. Last year five young men finished the work of the high school, and four of them are pursuing courses in the higher institutions of Texas: one at Southern Methodist University, two at Texas Technological College, and one at the State University at Austin.

During the year 118 students were enrolled of whom 76 per cent came from Mexico. That is an increase of three per cent of boys and young men from Texas. This fact indicates a heartier coöperation of the brethren and is heartily appreciated. The present session promises to bring the percentage of Texas students still higher.

During the past year the sum of \$15,525.08 was collected from the students.

The Bible Department, under the direction of Rev. Miguel Narro, has tried to bring the best to the young men who have dedicated themselves to active Christian service.

These students must come from the churches in the mission and the director asks the hearty coöperation of the pastors.

#### EFFIE EDDINGTON SCHOOL FOR GIRLS

During the past year 143 pupils have enrolled in the school. A full English course is given, from primary through high school. Spanish is taught to all the grade children, beginning with the third grade, that have not had at least four years of Spanish in Mexican schools. In the high school department three units of credit are allowed on a State diploma; so all high school students take the three-year course, and some have taken the four years' work.

Systematic study of the Bible is required. This work is given in Spanish in all grades. The Standard Training Course for Sunday School Teachers is given in the high school, thus enabling each student to obtain her Blue Seal Diploma at the same time that she receives her diploma from the high school.

Six young women have graduated from high school in the past five years, and the 1930 class has three seniors. Four of the six graduates have taught in some of the mission schools. At present one is teaching in Colegio Elliott, Torion, Mex., one is connected with Homer Toberman Mission, Los Angeles, Calif., and a third is taking a nurse training course in one of the El Paso hospitals.

Piano lessons are offered to the regular students at the nominal price of \$3 per month, and twenty girls have availed themselves of this opportunity this year.

The boarding department has enrolled twenty-six student boarders and eight teachers this term.

Lydia Patterson Institute, a school for Mexican boys, is located in El Paso, Tex.

Valley Institute, Pharr, Tex., is rejoicing over a new building. The spirit in the school is fine. This is a girls' school under the Woman's Department.

Another phase of work carried on for Mexican people in this section is that of the Christian Social Center or, as it is sometimes called, Wesley Community House. For con-

venience I will speak of them as Centers. In this section there are six such Centers, located at Fort Worth, Dallas, San Antonio, Houston, Thurber, and El Paso.

In these Centers the deaconesses study the needs of the community and try to adapt their program of work to the needs of that particular community. Most girls will at some time in their lives be home makers; so in the cities where the public school does not give adequate instruction along this line, girls are taught in the Center to sew, cook, and clean, something of the care of the baby, and the care of the sick. This not only makes the girl more useful in the home, but gives her the joy which comes from efficiency and service.

A practically universal need is for music; so, many of the Centers are also centers of music. They have piano classes, orchestras, bands, choral clubs, etc.

Athletics for boys and girls, but especially for boys, is another type of work usually carried on. Where practicable these groups are affiliated with the other athletic groups of the city and often carry off the banners, pennants, and loving cups or medals awarded. But, best of all, they learn to enjoy clean sport and to play in a clean, fair way.

Women's clubs or parent-teacher clubs are also a customary part of the program. In San Antonio the club is being very helpful to the deaconesses in helping them work out some of the child problems. Houston also has a large and interesting group of women in their club.

In the cities where the school curriculum does not include kindergarten, or where the city kindergartens are too crowded, the Centers take on this work. The five kindergartens in this section have an enrollment of about two hundred.

The Centers also have social clubs for girls. A group of twenty business girls in El Paso has recently been organized. Their aim is recreation, culture, and service. They have a recreation program each week, have given one very creditable program of music, and are planning to study desert plants.

A group of boys in Fort Worth is making an intensive study of trees.



To enlarge their world interest and sympathy and to give them a feeling of citizenship we take the young people to the Y. W., the Y. M., the library, to concerts, to museums or whatever the city offers of education or culture.

Feeling that one is not really fitted for life till he knows how to associate with others, giving and getting the best, the young people are given parties and socials of various kinds.

The Center in El Paso has been instrumental in the organization of a civic club that has prevailed upon the city to clean up the alleys, has secured from the city some much-needed improvements on the playground on their side of town, also the beautifying of a park in the Mexican section. They are at present working for the correct numbering of the houses and the correct naming of the alleys. This will be realized in the near future, the city working on it. They are going to put on a campaign against dope and bootleg joints and against "soliciting," which is so common in the Mexican section. They are also asking for better police protection and for better school facilities. The last two things will possibly be more difficult to secure, but the club members, who are important business men and property owners, have a will to work, and if necessary to wait, but in the end to win.

The El Paso Center also hopes to develop self-government by forming a House Council composed of one representative from each club, meeting twice each month with the staff members to discuss the problems of the Center and to make regulations and plans for future work.

Another feature of the work in many Centers is the health program. In Los Angeles the workers have felt that dental work would be their largest contribution to the health program of the city. They report 1,600 as having received dental care in the past year. In Dallas and Fort Worth, where general and child-welfare clinics are held, the workers report almost two thousand patients during the year.

Several Centers held Daily Vacation Bible schools the past summer.



These institutions are all character-building institutions, and since the basis of all true character is Christianity, the workers teach the Bible in each group, either through stories or by memory verses or Bible study classes. The workers also help in the Mexican Church nearest their Center. Some are superintendents of the Sunday school, others superintendents of departments, others pianists, teachers, members of the board of stewards, some help with the Epworth League, some serve on various committees or assist the pastor in other ways.

#### TEXAS MEXICAN CONFERENCE

The sixteenth session of the Texas Mexican Mission was held on October 3-6, 1929, at San Antonio, Tex. Bishop W. B. Beauchamp presided. The statistics and appointments for the year are as follows:

Districts .....	1
Pastoral charges .....	31
Societies .....	62
Licensed preachers .....	1
Local preachers .....	18
Members .....	3,576
Adults baptized .....	365
Infants baptized .....	298
Epworth Leagues .....	37
Members .....	1,071
Sunday schools .....	60
Officers and teachers .....	320
Scholars enrolled .....	3,699
Woman's Missionary Societies .....	18
Members .....	342
Educational institutions .....	4
Teachers .....	35
Students .....	586

#### *Contributions:*

Missions .....	\$ 1,500 00
Church Extension .....	\$ 200 00
Education .....	\$ 200 00
American Bible Society .....	\$ 47 03
General Conference expense .....	\$ 37 64
By Woman's Missionary Society .....	\$ 1,111 69
Bishops .....	\$ 211 68
Presiding elders .....	\$ 13 70
Preachers in charge .....	\$ 11,359 59

Conference claimants .....	\$ 300 00
Total for All Purposes .....	\$ 35,729 68
Houses of worship .....	43
Value .....	\$173,700 00
Parsonages .....	24
Value .....	\$ 48,476 38

### APPOINTMENTS

*Frank S. Onderdonk (16), Superintendent*

- Abilene Circuit*—Felipe Perez (1).  
*Alice Circuit*—Amado Rodriguez (1).  
*Austin and Rincon*—C. Lazos de la Vega (1).  
*Bastrop Circuit*—Pedro Sanchez (1).  
*Brady Circuit*—Antonio Guillen (5).  
*Brownsville and Raymondville*—D. G. de la Garza (5);  
A. M. Riojas (1), assistant.  
*Corpus Christi*—P. G. Herrera (1).  
*Cotulla Circuit*—José Alva (1).  
*Crystal City Circuit*—Sabas Guevara (3).  
*Dallas*—Felix Segovia (2).  
*Del Rio Circuit*—E. Vidaurri (2).  
*Donna Circuit*—Pablo Vilches (2).  
*Eagle Pass*—Juan B. Flores (1); A. R. Cardenas (5),  
assistant.  
*Edinburg*—J. M. Vazquez (2).  
*Floresville and Kenedy*—J. N. de los Santos (1).  
*Fort Worth and Hillsboro*—Felix E. Soto (1).  
*Georgetown Circuit*—A. Nanez (3).  
*Houston and Galveston*—C. L. Garcia (3).  
*Kingsville and Bishop*—B. Y. Dickinson (1).  
*Laredo and Holding Institute*—Frank Ramos (3).  
*Lubbock*—A. Melendez (1).  
*Mission and McAllen*—A. L. Martinez (6).  
*Pearsall Circuit*—D. Salazar (1).  
*Pharr and Hidalgo*—Zenon Moraida (3).  
*Port Arthur and Beaumont*—P. V. Verduzco (6).  
*Rio Grande City*—Benito Hernandez (2).  
*San Antonio*—Ed Divino Salvador, Eduardo Lujan (1);  
El Mesias, Juan Medellin (1); La Trinidad, Eleazor Guerra  
(2); Librado Castillo, assistant.

*San Marcos Circuit*—To be supplied.

*Seguin and Waelder*—Alberto Moreno (1).

*Valley Circuit*—J. N. Munoz (2).

*Missionary in Mission*—Mrs. C. A. de Farias.

*Missionary in Laredo*—Mrs. Catarina Uranga.

*Evangelists*—Santos Romo, Sr., Miss Elodia Guerra.

*Del Rio Day School*—Mrs. Zulema Rodriguez.

*Holding Institute*—R. W. Emerson, Interim in charge; J. M. Skinner, Superintendent on furlough; Eula Leveredge and Mary E. Glendenning, Missionaries.

*Valley Institute*—Miss Georgia Swanson, Principal; Miss Anita Real, Missionary.

*Wesleyan Institute*—Theo Mahler, Interim in charge; W. W. Jackson, Superintendent on leave for study; Miguel Narro and A. E. Rector, Teachers.

*Wesley Houses*—Dallas, Miss Annie Price, Head Resident; Fort Worth, Miss Susie Mitchell, Head Resident; Larry, Miss Rhoda Dragoo, Head Resident; San Antonio, Miss Rena Murphy, Head Resident; Miss Mabel Clark, Miss Lila May Campbell, and Miss Mamie Robison, Deaconesses.

#### WESTERN MEXICAN CONFERENCE

On October 10-12, 1929, the twelfth session of the Western Mexican Mission was held at Los Angeles, Calif. The meeting was presided over by Bishop W. B. Beauchamp. The statistics and appointments are as follows:

Districts .....	■
Local preachers .....	29
Licensed preachers .....	■
Members .....	2,468
Adults baptized .....	116
Infants baptized .....	148
Epworth Leagues .....	22
Epworth League members .....	582
Sunday schools .....	35
Officers and teachers .....	157
Scholars .....	1,887
Woman's Missionary Societies .....	15
Members .....	291
Educational institutions .....	2
Teachers .....	24
Pupils .....	437

*Contributions:*

Home and Conference Missions .....	\$ 586 00
Church Extension .....	\$ 1,198 00
Education .....	\$ 300 00
American Bible Society .....	\$ 17 00
General Conference expense .....	\$ 15 00
By Woman's Missionary Society .....	\$ 577 00
Bishops .....	\$ 85 00
Preachers in charge .....	\$ 3,579 92
Contributions .....	\$ 11,518 97
Houses of worship .....	28
Value .....	\$118,050 00
District parsonages .....	1
Value .....	\$ 4,500 00
Parsonages of pastoral charges .....	18
Value .....	\$ 77,000 00

## APPOINTMENTS

*El Paso District*—Richard J. Parker (2), P. E.

*Alamogordo (N. Mex.)*—Vicente Aguilar (1).

*Alpine and Sanderson (Tex.)*—Ramon Gardea (3).

*Carlsbad (N. Mex.)*—Evaristo Picazo (1).

*Ciudad Juarez (Mex.)*—Primitivo Villanueva (1).

*East El Paso*—José G. Aguilar (1).

*El Paso*—El Mesias, José Espino (3); Smelter, to be supplied.

*Fabens Circuit*—Arthur Marston (2).

*Marfa (Tex.)*—Constantino Gonzales (1).

*Pecos Circuit (Tex.)*—Ezequias Duran (1).

*Roswell (N. Mex.)*—To be supplied.

*Tucumcari (N. Mex.)*—Otoniel Camarena (2).

*Lydia Patterson Institute*—N. B. Stump, President; B. O. Hill, Director of Theological Department.

*Effie Edington School*—Miss Frances Montague, Principal; Miss Marie Walton, Missionary.

*Mexican Community Center*—Miss Josephine Berglund, Deaconess in charge; Misses Carolyn Peter, Sara Louder, Nell McClain, Missionaries.

*General Evangelist*—Richard J. Parker.

*Sunday School Secretary for the Mexican Work*—Harvard E. Clements.

*Los Angeles District*—*Laurence Reynolds* (2), *P. E.*

*Agua Prieto, Sonora (Mex.)*—To be supplied.

*Belvedere*—*La Trinidad* and *Boston Heights, Cosmae C. Cota* (2).

*Cananea (Mex.)*—*Guadencio Ramirez* (1).

*Casa Grande Circuit*—To be supplied.

*Clovis and Madera Circuit*—*Luis Marichalar* (1).

*Dinuba and Exeter Circuit*—*Mardoqueo Garcia* (1).

*Homer Toberman Mission*—To be supplied.

*Litchfield and Buckeye Circuit*—To be supplied.

*Magdalena Circuit (Mex.)*—*Ignacio Olivas* (1).

*Miami Circuit*—*Antonio Olivas* (1).

*Nogales Circuit*—*Abel M. Gomez* (1) ; *E. E. Valencia* (1),  
Assistant Pastor.

*Phoenix Circuit (Ariz.)*—*José Perez*.

*Pitiquito Circuit*—To be supplied.

*Prescott Circuit*—*Edmundo Avillar* (1).

*San Diego*—To be supplied.

*Sonora and Hayden*—*E. P. Munoz* (3).

*Tempe Mission*—*H. C. Hernandez* (1).

*Tucson (Ariz.)*—*M. C. Galindo* (2).

*Willow Brook Circuit*—*Josue Casillas* (2).

*Homer Toberman Mission, Community Center* — *Miss Margaret Ragland*, Head Resident; *Miss Hazel Bulifant*, Nurse; *Miss Dolores Diaz*, Visitor.

## THE LATIN MISSION

BY JACKSON B. COX

At present we have work only in three centers—in Key West for the Spanish-speaking people, at Tampa for the Spanish and the Italian-speaking people, and at Tarpon Springs for the Greeks.

At Key West we have two churches and parsonages, each of which is well located. These two churches, while well located and large enough for Church services, have no arrangement whatever by which we can meet the demands of a modern Sunday school. Trinidad church has but one room, the auditorium, and the Salvador church has only the small room for the pastor's study and the auditorium. It is next to impossible to do the work according to modern methods. The two parsonages are in poor repair. Our women's department has two modest frame buildings in which to carry on the Wesley House or social settlement work, with one missionary and a helper. Thus, to meet our obligation to the Spanish-speaking people at Key West, we have one missionary and her helper in the woman's work, one pastor giving full time, and a local preacher, who is given a home free but no salary, is helping as junior preacher. These workers are expected to do their best to meet the obligations of our Church to these people in those antiquated and inadequate buildings. At least a third or possibly one-half of the people in this little Island city are of Cuban or Spanish origin. Long years ago this was a refuge for the defeated leaders and their friends of the Cuban patriots who from time to time attempted to free themselves from the Spanish political rule. As is well known, long, bloody, destructive wars ravaged Cuba during the latter half of the nineteenth century. For many decades, the Spanish-speaking part of Key West, therefore, was composed of political refugees and their friends.

Later on, when cigar industries became a dominating factor in the economic life of this city, the poor working



class of Cubans came in large numbers. But during the last two years there have been at least two factors which have contributed in bringing about a serious change among the factory class. In the first place, the wild boom all over Florida of five years ago wrought havoc among all classes. In the second place, the installing of machinery in the cigar factories has left many of the unskilled workers without work. Then, too, some of the factories have moved to Tampa. With an already underpaid laboring class, whose living has been further reduced, and with Cuba only ninety miles away, and with a bad criminal bootlegging American element, ready to take advantage of these people, it is not to be wondered at that poverty has given the vicious bootlegger a chance to do his work. However, the difficulties in the way of the Methodist work and the responsibility of our Church have been greatly increased by the above-mentioned conditions. There are many of the Spanish-speaking people, however, who are deeply appreciative of the work being done by our Church.

At Tampa there are probably not less than thirty thousand Spanish and Italian-speaking people and those who have descended from them. Here we have three church buildings and parsonages for the Cuban work and one church and parsonage for the Italian work. All of these parsonages are in need of repair, and three of the four churches need to be repaired. In Tampa we have two Cubans and one Italian giving their full time as pastors. Besides these, a district colporteur, a Cuban, and the presiding elder live and spend most of their time here.

The Women's Department of the Board has two social settlements—Wolff Settlement in Ybor City and Rosa Valdes Settlement in West Tampa. There are four deaconesses working at the Wolff Settlement. Two of these are connected with San Paola, the Italian Church, and the other two belong to San Marcos, the Cuban Church. There are two deaconesses and one employed worker at the Rosa Valdes Settlement. Both of these institutions are doing a fine work.

The Latin population is largely composed of the cigar factory element. Most of them are very poor, and their

daily bread depends on the condition of the factories. When business is good, all is well; but when business is bad the people are frequently reduced to dire poverty. During the last two years many of these factory hands have actually suffered at times for lack of work. During the last two years the membership of every Church has decreased, but the Sunday schools all over the district have increased in numbers during the present year.

At the last Annual Conference we opened a mission among the Greeks in Tarpon Springs. This is the headquarters of the largest sponge market in the world, and the Greeks are the ones employed in this industry. There are two or three thousand Greeks in this colony. Rev. P. J. Pappas, a Greek and a graduate from Asbury College, is in charge of this mission. Not having any property, we rented a house in which Brother Pappas and his family could live and secured a tent from Dr. H. C. Morrison. We held services until recently in this tent; but a March storm tore down the tent and almost destroyed it, leaving him nowhere to hold his services. We need help, but where will it come from?

At Miami, the Spanish-speaking colony has increased to such an extent that our Church ought to have a mission in that famous winter resort. But, again, where is the money to come from?

### LATIN MISSION

At the call and under the presidency of Bishop John M. Moore, the Latin District of the Florida Conference met in the San Marcos Church, Tampa, Fla., at nine o'clock A.M. June 14, and organized the Latin Mission for the State of Florida. Rev. Guillermo Perez was elected secretary. The following appointments were made:

*Superintendent, Jackson B. Cox*

*Key West*—L. Oser; J. Montero, assistant pastor.

*Miami*—To be supplied.

*Tarpon Springs, Greek Mission*—P. J. Pappas.

*West Tampa*—G. Perez.

*San Paola*—Jackson B. Cox; one to be supplied.

*San Marcos*—Ramiro Paula.

*Wesley House, Key West*—Miss Lottie Green; Head Resident, Miss Helen Porter.

*Rosa Valdes Settlement*—Miss Bess Sargent, Head Resident; Miss Emma Burris, Miss Edith Webb.

*Wolff Settlement*—Miss Bertha Cox, Head Resident; Miss Elma Morgan, Miss Martha Lewis, Mrs. Carrie L. Bond, Miss Dolores Diaz.

*Colporteur*—D. Carrera.

## THE KOREAN MISSION IN CALIFORNIA

BY C. K. YIM

In order to get a comprehensive idea of the present situation of the Korean Mission in California it is almost essential to know some of the main features in its background, especially as to the beginning of the Korean settlement in this State and also of the opening of the inter-missionary work among them.

It is well known that Korea had been considered as the "Hermit Kingdom" to the Western world up until 1883, when she made her first commercial treaty with the United States. There were then hardly any Koreans in America. The first Koreans who set their feet on American soil were the first Korean minister and the members of his staff when they went to Washington, D. C. But in the course of seven or eight years following the first arrival of the Korean embassy there were fifteen or twenty Koreans, who were mostly "Guisan" merchants and students in California, particularly at San Francisco.

From 1902 onward the Koreans began to come to this country from both Hawaii and Korea almost regularly every month. Within two or three years they had about four or five hundred in California and Utah. Most of them settled in California. About thirty per cent of this number were Christians who had been converted in their own native land before coming here. But these newly converted Christians were almost at the verge of losing their faith when they had to go through a period of adjustment to their new environment—one so different from the one in Korea.

### THE FIRST KOREAN MISSION IN CALIFORNIA

In this situation the Korean Christians had very magnanimous welcome to the opening of the missionary work in San Francisco by the Methodist Episcopal Church in the year 1905. A large house was rented for meetings as well as for social gatherings for all the Koreans living in that city. A competent preacher, Rev. K. H. Moon, who had

much experience as a religious worker in both Korea and Hawaii, was given charge of this work. The mission then was not only a religious center for these Korean Christians, but also a sort of social center. Under the leadership of this preacher, together with some other prominent Koreans, the work prospered toward serving the needs of these pilgrims from an Oriental country.

In Los Angeles another mission was opened, and the work was undertaken by Mrs. Sherman, the widow of a medical missionary to Korea, and Mr. Hugh Cynn, who is now the General Secretary of the Korean Y. M. C. A. Like the other mission which was in Frisco, the one in Los Angeles did much toward helping the Koreans to become oriented to their American surroundings. This meant, to be sure, that the moral and spiritual side of these early Koreans in America had to be looked after as well as to get them adjusted to our economic system of life.

Unfortunately the Methodist Episcopal Church discontinued this wonderful work at San Francisco in the latter part of 1906. This happened rather suddenly for some reason or other. And the Los Angeles mission was given up in 1910. Nearly all of the Koreans were disappointed at this sort of action on the part of the Mission Board. They were left to swim for themselves. They were like wandering sheep without a shepherd. Thus they constantly and very pathetically prayed to God that through his mercy and aid some sort of missionary work would be established among them so that they would find it easier to live in this country. Their desires were fulfilled in due season when the Methodist Episcopal Church, South, took up the work which the Methodist Church left.

#### THE SOUTHERN METHODIST MISSION

Our Mission began its work in the latter part of 1906 at San Francisco under the leadership of Dr. F. C. Reid, the founder of our Korean Mission in Korea, in 1895. Also Rev. J. S. Ryang, who arrived in this country just recently from Korea, where he is now an outstanding leader in the Church, helped to carry on this missionary work. Under the direction of these two good leaders, the organization of the Mission was more efficiently developed, and its work in

every respect grew more and more effective than ever in its history. With the hearty coöperation of the Koreans in this city soon became one of the most flourishing of all Oriental missions in this country. The members of the Mission grew in numbers so that in a short time, through its evangelistic efforts, it won eighty-five to ninety per cent of all the Koreans living in San Francisco. These became faithful Church members, attending nearly every service of the Church. The Sunday schools for both adults and children were organized and an Epworth League, in which the young people had an opportunity for discussion and fellowship. Some of the most interesting problems were attacked and discussed. Social, moral, and religious work was organized among these young people.

The mission did not confine itself only to the religious work of the Koreans, but it also extended its services into the social field as well. In a close coöperation with the Korean National Association, this Mission has rendered a most splendid service in this direction under the efficient leadership of Rev. J. S. Ryang. Our Mission, then, became a great social center for all of the Koreans irrespective of their beliefs, creeds, or social standing.

#### THE FIRST KOREAN CHURCH PAPER

With a great ambition to reach the Korean folks in the State of California, as well as those of other States, with Christian influence, and also in order to bring the non-Christian Koreans into the Christian faith, the Mission started to publish a monthly magazine, called *Tai-Doe-Bo*, or the *Herald of the Great Way*. This Periodical issued many important Scriptural lessons, inspiring spiritual articles dealing with important questions in that realm, and many leading articles from American religious leaders were translated. This paper carried a great message to nearly every Korean in the United States, and its circulation extended as far as Hawaii and Korea itself. It became a most effective agent of the Mission, especially in the evangelical work in that it could reach Korean folks over such a wide expanse of territory. At this time, 1909-10, the Korean population in this country was well over a thousand. And



so it was almost impossible for a single mission at San Francisco to take care of them. The Mission magazine, however, was welcomed by almost every Korean in the country not only in a religious manner, but also in an educational way. Thus this publication served a big purpose toward building the kingdom of God among the Koreans in this country. Their moral and intellectual life was kept up by it.

#### NEW WORKERS OF THE MISSION

After four years of his great service, Dr. Reid had to leave this interesting and very important work as the superintendent of the Oriental Mission for a more important task at Nashville, Tenn., as the Secretary of the Foreign Mission Board. And Rev. J. S. Ryang left his work for a course in theology at Vanderbilt University in 1910. Then there was a great problem developed to find new leaders to succeed these two outstanding men. Fortunately men were found to continue to carry on this great work and just about as efficiently as it had been hitherto. These men were Rev. William Acton, who had never been in the Orient, but who had a profound sympathy for the Orientals. He was also a Christlike character. Then there was the Rev. P. K. Yoon, a brilliant young preacher with an excellent command of English and with three years' experience as a preacher in Honolulu. Under the direction of these two new leaders the work was carried forward in almost every way and with as much vigor and enthusiasm as at any time in the history of the Mission.

#### EXPANSION OF THE WORK

The Mission was not fully satisfied with its work, which was mostly confined to the San Francisco District. The Koreans outside of this district were neglected, except, of course, for the Mission publication. But that was not enough, to be sure. Hence in the year 1912 Mr. Yoon had resigned his position as the pastor of the Mission, and in his place came Mr. David Lee, who was a graduate of the State University, a scholar in the Chinese classics, and who had a fine religious training in Korea. He was appointed by Rev. Acton. Mr. Lee seemed to be a natural born leader,

and he was the most diligent and efficient worker that the writer of this article ever knew. With his incessant effort and undaunted spirit, the work was gotten well under way toward expansion. With his recommendation, Mr. Acton appointed another Korean preacher to take care of the Koreans outside of San Francisco, especially those in Northern California. This new preacher was Rev. S. Y. Whang, whose eloquence and power in preaching the gospel of our Lord soon won many souls for Christ as well as the redemption of many backsliding Christians back to their first faith. While Rev. David Lee was the pastor of the San Francisco Mission as well as the Port Mission, which took care of the newcomers from Hawaii and Korea, Mr. S. Y. Whang became a traveling preacher throughout the northern part of California wherever Koreans could be found.

Within four years the result of this extra work became most remarkable in its growth. The size of the missionary enterprise grew until the missions at Sacramento, Stockton, and Manteca became as large as the one at San Francisco. Then the members of our Missions reached several hundreds. The Sunday schools and Epworth Leagues were organized in all of these missions; the superintendent and Rev. S. Y. Whang made regular visits to each of them. And so practically all of the Koreans in the northern part of California were under the control and care of our Mission. The southern part of California work was undertaken by the Presbyterian Church. But the organization of our Mission has been much more efficient and expansive in scope than that of the other Mission. Thus the influence and the result of the work of our Mission were much greater, which is still the case.

In the year 1917 the writer of this article had the great privilege to be appointed to succeed Rev. S. Y. Whang, who had been serving the Mission for four years with much courage and efficiency. At this time the population of the Koreans in California had increased to nearly two thousand people. The most of these folks were residing in the northern half of the State. They engaged for the most part in farming. This writer had once as many as eight appointments to take care of, including the three missions already

mentioned. These appointments to care for were Sacramento, Manteca, Stockton, Marysville, Tracy, Willows, and Maxwell. Oakland also came in with these missions. In the various places of the Mission there were nearly one thousand Koreans, of which number about half were supposed to be Christians. Except the three regular missions (Stockton, Sacramento, and Manteca), there were no permanent mission house or chapels to hold meetings in. Hence meetings were often held in the homes of Korean families. The economic situation had much to do with this in that many of the Koreans had no abiding place to work. They were compelled to go wherever their work called them. For one man this work was almost too much, and success was hardly possible. However, through the loyal and enthusiastic coöperation of the local preachers, exhorters, and other officers of the Church, the work was greatly lightened. Rev. William Acton did much by way of guidance and other help to further the progress of this work. The writer feels himself greatly indebted to him and to these other workers for whatever success has been accomplished in the field.

Through our organization of the different missions we did not only preserve the faith of the Christians and keep the fire burning, so to speak, but this missionary work helped to enlarge the percentage of the number of Korean Christians from about fifty per cent to about eighty per cent. The Korean Mission has had no competitor in the religious field, which, for certain directions, meant clear sailing. There was neither Buddhism nor Shintoism to stand in the way. Of course other elements took their place.

One of the noteworthy features of our Mission was the building of the first Korean Church at Manteca in the latter part of 1917 without any financial aid of the Mission Board. At this time there were nearly one hundred Koreans engaging in the sugar-beet industry, most of which was in the way of farming. One-half of these became members of the mission. An adequate chapel was very much needed. The only way to have it was to build a new church. And so the work was started with a generous gift of a splendid piece of property by one of the members of the Mission. A beautiful chapel was built costing us more than fifteen

hundred dollars. There was accommodation made for nearly one hundred persons. Also a good Sunday school room was completed within two months. This work had greatly stimulated the tremendous religious interest of the Korean folks there. At the same time this Mission easily became the religious and social center for the Koreans in this section of the State outside of San Francisco. For over four years it had the largest congregation in the whole missionary territory. Not even San Francisco could compete with this group for size. In the first four years of this writer's ministry there was no other period in his life comparable to this one for joy and happiness in the service of the Mission outside of San Francisco.

Sacramento gradually became the Korean center of interest. And this was partly because of the rice industry in Northern California. Consequently the Sacramento Korean Mission grew very rapidly, and it was not long before a regular full-time pastor was needed to take care of the work there. The Rev. Y. H. Kim, who had recently arrived in this country, was appointed as pastor of this section in the year 1918. Rev. Kim was one of the first three missionaries sent by the General Assembly of the Korean Presbyterian Church to the Chinese in the province of Shantung in 1910. He is a great scholar in the Chinese classics and graduated from the Presbyterian Theological Seminary of Korea and became thereafter a very able worker. He had done a marvelous work there for more than four years. Then our Mission territory was divided into three circuits: San Francisco Circuit, under Rev. David Lee; Stockton Circuit, under Rev. C. K. Yim; and Sacramento Circuit, under the charge of Rev. Y. H. Kim, with Rev. William Acton as our superintendent. With these three leaders under the direction of Rev. Mr. Acton, the work of the Korean Mission prospered and made much advance.

Through a Macedonian call from the Korean Christians in Reedley, which is the dividing line between the Presbyterian territory and ours, another mission was begun there. This occurred in the early part of 1921, with forty members. Mr. P. K. Yoon, who was the second pastor of the San Francisco Church, was appointed pastor of this newly

organized Mission. Being the center of the grape industry, Reedley was unusually crowded with Koreans. To-day this Mission is a most prosperous one and also the strongest in that part of the State. The Rev. P. W. Hohn, who came from Korea two years ago as one of the delegates to the World's Sunday School Convention, held in Los Angeles in July, 1928, is now undertaking the pastorate there instead of Mr. Yoon. He is very active and efficient in his work. Under his leadership the Reedley Mission has imbibed new life, and everything seems to have taken on a new running quality. Before his coming to this country he served the Korean Conference as the Conference Secretary of Sunday Schools. And he did this nearly four years. Since he is quite an expert in religious education, he also helps our Sunday school work for a better system of teaching and organization. He is now the Educational Secretary of the Korean Section of the Oriental Conference. He expanded the Reedley Circuit by establishing two branches in missionary work in Delino and Taft, where nearly eighty Koreans reside.

Now we have four circuits with four regular pastors and eight local preachers and eight churches and meeting places. In San Francisco Circuit there is one church, in the Oakland and Sacramento Districts there are two churches, in Stockton Circuit there are two churches, and in the Reedley Circuit there is one church and two meeting places. These circuits cover nearly all of the major parts of the Korean settlements in the northern part of the State of California.

#### EDUCATIONAL ACTIVITIES OF THE MISSION

Our Mission is doing the educational work among our Korean children in about four different ways—namely: the Sunday school, daily language school in the afternoon, young people's leagues, and vacation Bible and language school combined. We have five well-organized Sunday schools in our four circuits, with nearly one hundred per cent attendance on the part of the Korean children living in these districts. These, for the most part, are conducted in the Korean language. Our Sunday school supplies are coming



from Korea. We conduct our Sunday schools in this way purposely in order to take in the adult Koreans. This work is doing a wonderful thing for our young folks. They are able to sing the Korean hymns, to read the Korean Bible, and to understand the Korean sermons, and they are able to pray in the Korean language as well.

In 1917 our universally beloved Bishop Lambuth, at the Korean District Conference, urged the Korean preachers to teach the Korean children in the Korean language. He said then that "the language is the heart of the nation." With this encouragement for the establishment of the Korean language school in our missions we began to work hard on this matter at once and accomplished our object within a few years. Now we have five schools, one in each circuit except Oakland-Sacramento Circuit, where there are two schools with five competent teachers. All of the Koreans heartily coöperate with our Missions in these various places to make them a success. Two of these schools are subsidized by our Mission Board, while the others are self-supported. Our Korean schools do not only create a sympathetic understanding and a good relation between the parents and the children through teaching them the Korean language, but also instilling in them a true Korean spirit. Again, through these schools many non-Christian Korean parents are brought to Christ who would otherwise be missed.

Through our young people's organizations, such as the Junior Leagues, Young People's Leagues and societies and their activities, the interests of our young folks are greatly aroused in religious matters, and they enter into the spirit of the service.

During the summer vacation most of our Missions have daily Bible and language schools combined for a period ranging from four to six weeks. These schools do a great deal of good to our young folks from the standpoint of both learning language and religion. The last few years the result of this enterprise has been very remarkable. The general Korean public looks to our Mission as a great educational institution as well as the source of spiritual power.



## IMPROVEMENT OF THE MISSION

The Rev. William Acton, the grand old man of seventy-eight years of age, a great and efficient leader, who served the Oriental Mission Conference for over sixteen years as superintendent, resigned his position in 1924 at a Conference meeting, due to his old age and physical weakness. But within a year he passed to his reward. And so the whole Oriental Conference greatly lamented over the loss of this good man and great leader. It is needless to say that the great expansion and marvelous advance of the Korean Mission has been made under his administration. In the course of fifteen years the work of this Mission has increased from a single church of a few members to eight churches and meeting places; from one pastor to four pastors with six or seven local preachers; from thirty or forty members to several hundred members; and from a mere little handful of Koreans has grown the present Mission Conference. This was a great development in such a short time. All this was chiefly due to the wise, efficient, and effective administration and direction of our work under this good and faithful man.

In his place the Rev. William A. Davis has come. He had already rendered a great missionary service in Japan for nearly thirty years, and now he was appointed to the superintendency of the Oriental Mission here in 1924. He received a great welcome from the Koreans to become the new leader of the Mission. Our new superintendent is a man of most charming and genial personality, with a deep sympathy and friendliness toward the Orientals. With his keen understanding of the Oriental mind and with his long experience in the mission field abroad, he is looked upon as an ideal man for the position. Through his great enthusiasm, constant effort for the betterment of the work, and with his tireless and effective labor, together with the close and hearty cooperation of his Korean pastors, the Mission work has been improved materially as well as spiritually. The efficiency of the organization has been increased also. Up until 1927 there was not a single mission home under Korean ownership. Such as were had belonged to the Mission Board. And the fact that the Japanese had and owned

several houses caused a little uneasiness on the part of the Koreans. The Koreans had some regret over the fact that the Mission Board had so long failed to give them more attention. But in the middle of 1924, chiefly through the great effort of Rev. Mr. Davis, our Mission Board consented to buy a large and nice house for the Stockton Mission for the first time in twenty years. The Stockton Mission for a long time has been one of the leading Korean centers in the State, and it was essential that some equipment be provided for. The Mission Board's action won much appreciation and gratitude from the Koreans at large. And more interest was given to Church work than before.

It is well known that our Mission Board had promised to the San Francisco Mission to build a \$15,000 church out of the Centenary fund some ten years ago. This promise has never been fulfilled until this year. Instead of the \$15,000 church, a beautiful church worth \$25,000, complete in all modern respects, is being built in one of the best sites in San Francisco. This was the old site used by the Methodist Church on Powell Street, near the heart of the business district.

This was the great dream of the San Francisco Mission for the last ten years, and at last it has come to be true. Being the social and religious center of the Koreans in the State, the San Francisco Missions find this church quite appropriate. Our people in this city as well as in other places are very enthusiastically and energetically concerned over the building of this new church. These Koreans feel that it will serve toward developing better moral, social, intellectual, and spiritual life among them. Newly arriving Koreans will be looked after through this plant. The Korean Mission expresses its gratitude to our Mission Board for the generous gift to this central church and with a special appreciation to Dr. Perry and Rev. Mr. Davis for their sympathy and insight to the work of the Mission.

There is, however, a disheartening thing that the late Rev. Davis Lee, who had been for sixteen years the pastor of the San Francisco Church could not see the new church building which he had dreamed to see for eight years. From his constant and hard labor of sixteen years of serv-

ice, his health broke down, and he died in the middle of 1928. He was succeeded by Rev. S. S. Whong, who had been his assistant pastor for nearly ten years.

Under the leadership of Rev. Mr. Davis, the spiritual life of our Mission has been revived. All of the members of the the various branches of the Mission are so religious that they themselves feel sure that they have regained their old Christian faith which they brought with them from Korea. The activities of every mission become more intensive, the members have increased, and the financial conditions are very excellent.

Our Mission became very strong and efficient in its organization through its reorganization and by its increasing of efficiency of the working force and with a close coöperation between the Korean workers and the superintendent. We have the finest and most efficient working staff of our Mission, not to say anything of the many other splendid voluntary workers of the various Churches. To-day, with this strong working force and with its enthusiastic coöperation, together with the lay leaders and the membership in general, and under the splendid and able leadership of our new superintendent, the Mission has gotten a brighter and a greater prospect than it ever had before toward the building up of the kingdom of God on the earth.

Our mission has rendered to the Korean people in California an inestimable service for the elevation of their social, intellectual, moral, and religious life during the past twenty-five years. The Koreans realize this with a deep sense of appreciation and gratitude, and they continue to look at the Mission as a great blessing which God has made possible for them. "Blessed is the man that taketh refuge in him." (Ps. 34: 8.)

## THE JAPANESE IN CALIFORNIA

BY S. OISHI

The number of Japanese in California is approximately 130,000, and it is said that about fifty per cent of these are American born. Since the new immigration law absolutely prohibits the entry of Asiatics as permanent residents, the number of old folks is decreasing year by year, while, on the other hand, the number of young people is naturally increasing every year. Accordingly the work of the missions is putting stress on the Christianization of young people.

There are to-day about eighty Japanese Protestant Churches, and about 5,000 Japanese Christians in California, after fifty years of work for the Japanese in this country. The fiftieth anniversary of Christian work for Japanese in America was celebrated last year with vigorous evangelistic campaigns by all Japanese Churches. The most powerful work has been done by the Methodist Episcopal Church, which has more than thirty Japanese Churches all over America.

### SOUTHERN METHODISM

The history of the work done by the Southern Methodist Church is only of about thirty years' duration. At first it was started by two Southern Methodist ladies in Alameda and Oakland as English language schools for Japanese young people, and it has gradually grown up under the constant effort of the Woman's Home Missions of our Church. To-day there are five missions with five Japanese pastors, 258 members, 480 Sunday school pupils, and 115 Epworth League members. The amount raised last year by the Japanese for our work was \$7,751.

### ALAMEDA MISSION

Alameda Mission is our oldest and largest mission. It has produced many good Christians and useful men and women who are taking their place in Church and society.

The equipments of the mission are almost perfect. There are three large buildings, all of which are used for church work. One of these is Mary Helm Hall, which was donated by her sister in memory of Miss Mary Helm, who volunteered to go to Japan as a missionary, but died before her desire could be realized. The new Sunday school building, completed two years ago, is a beautiful, modern building with a large auditorium and many classrooms and a handy kitchen.

The present pastor is Rev. J. R. Fujii, who was once a Buddhist priest. After his dramatic conversion to Christianity he was educated at our Kwansei Gakuin, at Kobe, Japan. Rev. W. A. Davis, the Superintendent of the Mission, is also working for the young people of this mission, and through his work many young people have become good workers for the Church.

#### OAKLAND MISSION

The history of the Oakland Mission dates back as far as that of the Alameda Mission, but in consequence of the lack of adequate equipment the work of this mission has not been very prosperous. Recently a beautiful little chapel has been built, at a cost of about \$5,000. This will surely greatly help the work of this mission. There are in Oakland two other Japanese Churches which are quite strong: the Methodist Episcopal Church and the Congregational Church; but our mission has perhaps the best location. There is a huge Buddhist temple in only a few blocks of our mission. The present pastor is Rev. T. Mizuno, who also was once a Buddhist priest, whose conversion is an unusually thrilling story.

#### WALNUT GROVE MISSION

Walnut Grove is a little town on the bank of the Sacramento River. It is one of the most important centers of the Japanese people in the State. The Rev. K. Imai has been devoting himself to this work for the past fifteen years. His work has been rewarded by success after long, toilsome days. During the past years fifteen adults and twelve children were added to the mission.



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## DINUBA MISSION

Dinuba Mission is the Christian oasis in the Buddhist desert of Central California. The history of the mission is a story of conflict with Buddhism. Fighting through the persecution, the gospel is conquering. Nearly forty adults and more than twenty-five children were baptized during the past five years. Rev. S. Oishi is serving his third year of his second appointment to this mission. The financial condition is showing advancement.

## SONOMA COUNTY CIRCUIT

Our work for Japanese in Sonoma County was begun by Rev. W. A. Davis himself. Recently Rev. M. Samejima was called to the work. There are about 800 Japanese in this region, most of whom are Buddhists. Rev. Samejima is working hard in the midst of many difficulties, but already there are signs of hope for good results.

## NEW FIELDS

Every year since the Japanese District Conference was organized (four years ago), a committee for survey has been elected, and study and investigation has been continued by them. Although other denominations are working hard, there are still many places where no Church has yet reached. Holister is one of these, and Glendale is another. Isleton needs a resident pastor; however, Rev. Imai is going there from Walnut Grove to preach and hold Sunday school.

## NEW TASKS

As I mentioned before, the number of American-born Japanese is increasing rapidly. Consequently the method of preaching must change to meet the needs. Until a short while ago, work for the Japanese in California was centered in the Japanese-speaking old people, but to-day the stress of activity must be put upon the American-born Japanese. They speak English, and their way of thinking is American; yet they like to have their own church. If the mission does not care for them properly, I am afraid they will leave religion. To respond to this demand we need more pastors who are able to lead these young people with



sympathy and passion and live close to them. We are looking forward with hope of having this need met by Rev. T. Aiura and S. Akamatsu, who are being educated in Southern Methodist University, and Mr. S. Shingu, who is attending a university in California.

In such a new era we are very glad to have Rev. W. A. Davis as superintendent of our work. He is showing an unparalleled potentiality in leading young people to a profound Christian experience. Under his leadership, we expect to have many more young people to devote their lives to the propagation of the gospel.

### CALIFORNIA ORIENTAL MISSION

The fourth session of the California Oriental Mission meeting was held at Epworth Church, Berkeley, Calif., on September 17, 1929. Bishop Sam R. Hay presided. The following are the statistics and appointments for the year:

Districts	2
Pastoral charges	8
Societies	10
Licensed preachers	7
Local preachers	19
Members	560
Epworth Leagues	8
Members	145
Sunday schools	13
Officers and teachers	58
Scholars	610
For preachers in charge	\$ 1,320 00
Contributed for all purposes from all sources	\$ 11,148 00
Houses of worship	5
Value	\$ 24,00 00
Parsonages	2
Value	\$ 9,500 00

### APPOINTMENTS

*Japanese District*—W. A. Davis (6), Superintendent

*Alameda*—J. R. Fujii (5).

*Dinuba*—S. Oishi (3).

*Oakland*—T. Mizuno (5).

*Sonoma County Circuit*—M. Samejama (1), supply.

*Walnut Grove*—K. Imai (15).

*Korean District*—W. A. Davis (6), *Superintendent*

*Oakland-Sacramento*—C. Y. Yim (9).

*Reedley*—P. S. Hahn (2), *supply*.

*San Francisco*—S. S. Whang (4).

*Stockton*—Tark Kim (3).

## THE INDIAN MISSION

BY J. J. METHVIN

In this account of our Indian Missions, it will be a surprise to our people at large to read the statement that never was there a more responsive people to the preaching of the gospel than the Indians, and the history of missions will show that, for the efforts put forth and the expenditures made, never was there quicker and more gracious results among any people than among the Indians.

For proof of this, we have but to read the history of Indian missions from the days of John Eliot on down to the present. He began his ministry among the Indians in Massachusetts in 1632, and in a short while many of them professed faith in Christ, and a complete revolution in their customs and habits was so great that it was an astonishment to all.

Then, in 1743, when the frail and cultured David Brainerd, with a purpose and determination born of the Holy Spirit, went forth to preach the gospel to the Delawares in Pennsylvania and New Jersey, and in a few brief months great multitudes flocked to hear and hundreds were converted.

And the astonishing work begun by the Negro, John Stewart, among the Wyandottes on the upper Sandusky in Ohio, with such quick and gracious results, and many were the converts to Christianity, among them such strong characters as Monecuc and Between-the-Logs. Such was the miraculous effect made that these Wyandotte Christians soon sent some of their own number as missionaries to the tribes in Upper Canada, and other tribes were evangelized within the limits of about four years, from 1816 to 1820.

And such were the rapid results of the work of Jason and Lee and Shepherd in 1834 on the Pacific coasts among the Flathead Indians that it was an astonishment to the Church everywhere.

It is not necessary to continue this enumeration, but in 1822, when Richard Neely and others began preaching to

the Cherokees and Choctaws and the Creeks and other tribes, it was but a few short years till our Indian membership ran up into the thousands, and Methodist missions were prosperous among the tribes in the South beyond all expectation. In all these early missions among the Indians of the various tribes, there were quicker and greater results, at less expense, than any other mission we ever undertook. But reverses came to all these movements, shaking the faith in the work and causing the effort for their salvation to be discounted. But these reverses have been all along caused by the uncertain policy and doubtful methods by the government and the Church in dealing with the Indians. Temporizing methods have been for these many years followed in dealing with the Indians—one thing to-day and something else to-morrow—till more than a thousand treaties have been forced upon the Indian, and not one of them has ever been kept. The Indians never broke one of them till, by the encroachments of the white man and the demands of the government, they were forced to do so. This is recited in no spirit of fault-finding, for the ever-changing conditions in a new country, perhaps, made these changed treaties necessary, but they worked harm to the Indian and a hindrance to the cause of Christianity.

These statements are made, therefore, to remove from the mind of our people that the Indians themselves have been the cause of these reverses and the decline of membership among them from time to time. In this connection, for a clear understanding of the past history of our missions among the Indians, there are some false impressions that should be corrected. We are confronted with the statement quite often that the Church has, during the past years, spent much money upon the Indian missions in the Indian Territory, now Oklahoma, with such meager and discouraging results as to weaken interest in Indian missions. There are two things that should be understood in this connection. First, much of the money spent on missions in the old Indian Mission Conference was not spent upon Indians at all. Throughout the Territory at strategic points here and there were groups of white people settled there by national or government permission. Under con-

tract they cultivated Indian land and raised stock, and some of them grew wealthy as the years went by. These whites needed the gospel as sorely as the Indians themselves, and it was well that they should have it, for otherwise in their contact with the Indians they would have been a hurt and a hindrance to the moral and religious life of the Indians. So a considerable number of the preachers upon whom much of this missionary money was expended, who were supposed by the Church to be preaching to Indians, were preaching only to white settlements. So excessive grew the white work that at many of the Quarterly and District Conferences, supposed to be Indian, not an Indian was to be seen. The time and money spent upon the whites was well expended, but it should be understood it was not expended upon the Indian work, but largely upon the whites in the white settlements in the Indian country.

Again, one of our high officials in one of our Church papers, under the caption of "The worst record ever," bewailed the fact that, after all these years of toil and expenditure of so much money among the Indians, we had not yet one self-supporting Church, that Indians were still a drain on the funds of the Mission Board.

In answer to this it should be understood that Indians who made advancement in the intellectual, social, and religious life and whose souls' needs and ambitions reached higher, were not satisfied to remain with lame methods and backward and awkward conduct of the full-blood work, and so by the scores and hundreds went into the white Churches, and are there to-day.

This class of Indians are classed in government statistics as Indians, but they no longer appear in the statistics of our Indian Churches. There are a great number of them in the white Churches at this time, who are fully alive to the progress of the Church and aid in support of all Church enterprises. This is notably so among the Cherokees, where once we had flourishing missions. There we have none now, but we have many hundreds of Cherokees, cultured men and women, who take their stand along with the foremost in the progress of Church and State, and so with other tribes.

So, while at present the minutes of the Indian Mission as now constituted show only about 3,000 members, there are many others in the white Churches who are the results of our missionary labors in the Indian country through the years gone by.

It was worth all the expenditure of men and means to have developed such high characters as John Sevier among the Cherokees, Checote among the Creeks, Willis Fulsome among the Choctaws, and many others of high character and seraphic ardor who have passed off the stage, leaving to the Church and posterity the rich heritage of high and holy living; and others who are now in the field of action, and are, in the vigor of young manhood, giving their lives for the salvation of their people. Men like Johnson Tiger and Johnson Bobb and Andres Martinez with the young preachers who are now being trained for more efficient service encourage hope for the future of the Indian work.

Let the faith of the Church in the Indian work be encouraged. I have lived long enough to know from experience, as well as taught by the Word, that there is no cloud of moral darkness so dense that the Sun of Righteousness cannot penetrate and dispel, and with that conviction we need not look upon any work as difficult, and, indeed, Indian work is no more difficult than any other, and the salvation of the Indian, where the gospel is faithfully preached, is as bright as the promises of God.

It may not be amiss just here to recount in brief a bit of familiar history. In the midst of the great prosperity of our Indian missions in the South among what has all along been called the "five civilized tribes," the Indians, back in the 30's, under a forced treaty, were compelled to take up the "trail of tears" toward the setting sun. In this disastrous change, we lost more than half our membership, but the gospel had taken such deep hold upon many of them that not long after reaching their new home the Indian Mission was organized, and regular work as a Conference began, the first Conference being held at Riley's Chapel in 1844. At this gathering, the new Conference voted to adhere to the Southern branch of the now divided Methodist Church, and the Indian Mission Conference fell



into the exclusive care of the Methodist Episcopal Church, South.

In spite of the many hindrances and reverses, from time to time, great have been the achievements through this Conference in the past. Our Indian work, with a single exception of some work for a short while in Kansas, has never reached beyond the limits of the former Indian Territory, now Oklahoma, and for years it was confined exclusively to the "Five Civilized Tribes."

Nothing had been done among what were known as the "Wild Tribes" herded like wild cattle by the government on reservations in the western part of the Territory. Here were numerous tribes wandering in scattering bands over these reservations between Kansas on the north and Texas on the south and west. These tribes were wild and in a savage state, and were kept in subjection by government compulsion with a garrison of soldiers at Fort Reno on the north and Fort Sill on the south.

It was in 1887 when a missionary was sent to open work among these nomadic tribes. His field was as extensive as the place of their wanderings, but after visiting all the tribes over this expanse of territory, his work finally centralized at Anadarko.

This was the headquarters for ten or twelve tribes, all speaking a different language. The strongest and most warlike of these tribes were the Kiowas, Apaches, and Comanches, whose roaming grounds lay south of the Washita River to the Red River on the south. No missionary was among them, and no missionary work had ever been done among them except what had been done by the Quakers many years before under government appointment. The Quakers made an honest and heroic effort, but they were largely under the domination of the politician, who looked upon these Indian agencies as spoils of office, and full soon they managed to supplant the Quaker administration with political appointments.

At the time our Church began work among them in 1887, the situation was a wild one. There were no houses or settled homes among them. They were living in tepees and out in the open, and, dressed in their wild paraphernalia,

they were racing and gambling in their various games by day and engaged in their wild orgies and lecherous dances by night. But by holding small group meetings in their tepees, or out under their summer booths, their attention was arrested, and great crowds gathered to hear, and in a short while many gave up the old way and professed faith in Christ. Here was repeated what has always been the early result of gospel effort among Indians. Soon a church building was erected by outside help, and at every appointment the house was crowded to its fullest capacity and overflowing into the yard around. Such was the early progress of the work and the enthusiasm of these new converts that, without any outside help, soon two other churches were built at strategic points, one in a strong Comanche rendezvous where they held their heathen revelries, the other at the foot of Mount Scott, a prosperous station yet.

We cannot give in the space allowed for this account a full history of the work among these Western tribes, but it constitutes a thrilling chapter in the history of the missions of our Church with which the Church at large is not acquainted. The writer, during the past year, was one of a committee of three under government appointment to investigate the condition of these Western tribes and to make our report to the Indian Department at Washington.

We traveled over much territory and found that where but a few years ago these tribes wandered loose over the reservation without houses or settled homes there were now many attractive little homes of four to six rooms, well furnished, neatly kept, and scrupulously clean, and occupied by happy families, their children attending school and keeping pace in their studies with "pale face" schoolmates at their side. The transformation that has taken place can hardly be appreciated by those who have not been on the ground all along. The stimulating power bringing about these changes so marvelous has been the message of the missionary, without which all efforts at mere civilization have ever failed.

#### OUR SCHOOLS

Along with our evangelistic efforts in missions the

Church has always recognized the importance of education. The aggressive work of the Church must be along evangelistic lines; but the staying or stabilizing power must be along the lines of educational endeavor. If we would conserve the results of evangelistic efforts, we must have schools for trained leaders and a people taught under the stimulus of Christian education. So, from the very beginning of our missions among the Indians, we have operated much in educational endeavor and have had numerous schools. Prominent among them in the past was Fort Coffee, for boys, and New Hope Seminary, for girls, among the Choctaws, Asbury Industrial School among the Creeks, Seminole Academy among the Seminoles, Harrel Institute at Muskogee, and Methvin Institute among the "Wild Tribes" at Anadarko, and a number of others among the various tribes.

These schools, one after another, passed from us, and it was a tragic blow to our cause when they were closed and lost to us.

But the *results* of our faithful school work done in the past was not lost, but much of it abides with us yet in blessings upon the generation that followed and the effect upon the public at large.

In this connection a brief statement concerning our Indian school (Methvin Institute) at Anadarko may be of interest to the Church. This school was established in 1890 under the auspices of the General Board of Missions. We had secured a grant of land from the United States Government of 160 acres for religious and educational purposes—the land upon which the major residential portion of Anadarko is now located. The General Board made an appropriation of \$2,500 for the first building, and the school opened for operation in the early spring of 1890. Soon after this the school was exchanged with the Woman's Foreign Society for property in Muskogee. It was to its close operated and supported under the direction of that society. In this school the most efficient and permanent work was done. Among the boys and girls trained there are to be found the most substantial and reliable characters among the Western Indians. They are men and women now with

families of their own, and they often wish for such a school in which to educate their children.

These former pupils constitute a distinct class and are leaders in the various enterprises of the day. There are among them preachers, Sunday school superintendents, and teachers, government employes, farmers, real estate agents; one is the game warden for several counties, one a representative in the Oklahoma Legislature, and many of them, by sheer dint of purpose, have entered the various channels of human endeavor and make a success of life.

They and their families are the chief workers now in the various Churches represented in this field—for other Churches with our own reaped a large benefit from the results of our school.

I relate this not only to show the progress of missions among these Western tribes, but to impress the importance of the educational work. It was a tragedy when we left the field and retired from our schools. For losing in the educational field, we have suffered a corresponding loss in the field of evangelism. The Church that closes its schools and retires from the educational work in missions, blocks its own way to any great achievement. It is necessary, too, for the Church to have her own schools where, unhindered and untrammelled, there is full freedom to emphasize Christian training. There is no wisdom in trying to do it through other institutions, and the appointment of an itinerating evangelist to visit at intervals the various government Indian boarding schools is a waste of time and means. To train our people for effective Christian work it must be done under the untrammelled training of our Christian teachers. This is necessary to conserve the results of our evangelistic efforts and save in active service the young life to the kingdom.

The public and State schools, all the way up to the college and university, are open to Indian patronage, and many Indian children attend these schools, and they take their stand in the course of study and advancement along with the white pupils. And this is better than being herded, in their immature childhood, in the government boarding schools. There is a work that these public and State schools

can do and must do, but in the very nature of the case they do not, and perhaps cannot, draw out any distinctive Christian character.

#### FOLSOM

Our hope now in the educational line is in the Folsom School. It cannot be too highly recommended to the favorable consideration of our people. It was the part of wisdom planting it at its present location. Its possibilities are great, and with proper support it will accomplish more for the Church and the kingdom than any other institution with which we are connected in Oklahoma. It should have ample means to carry on. Its patronage at present is chiefly white, and not a great many Indians have as yet attended there; but some special effort should be made to turn the tide of Indian patronage in that direction, for many of them are going away to different schools. Professor Hubbell and his co-workers are well qualified for that work, and there must be a gracious future for the Folsom School.

Twelve years ago the Indian work was segregated from the white and the Indian Mission formed, consisting exclusively of our full-blood membership. Here was another changing policy, the wisdom of which was questioned by some friends of the Indians. For a number of years but little progress was made, and no constructive work was done, and no competent leadership among the Indians was developed, and there seemed to be but little vitality in the mission.

But as to the present condition of the work, it seems to be taking on new life. Some constructive work is being done, chiefly in the training of our young preachers and Church workers for efficient leadership. This cannot be too strongly stressed, and the young Indians themselves realize this, and they respond to every opportunity to attend the occasional two weeks' training schools held once or twice a year at convenient points. With this line of work emphasized and enlarged, it is possible to develop workers who will be able to man the work without even a white overhead director. If there is good to come out of segregation and the organizing of an exclusively Indian



mission, it should be directed to that end. But such development depends largely upon the attitude we assume and hold toward the Indian. We have all along looked upon the Indian as an inferior and dealt with him accordingly. We have assumed that air of "superiority complex" and a patronizing attitude in dealing with him. He has been, in the eyes of the whites, an object of curious and spectacular gaze. Looking upon him thus, the Church has failed to recognize the possibilities in him and to develop strong characters among them for leadership. We have never trusted him in places of responsibility and put him in charge of great tasks where his metal was tested and his ability developed. We have put white men over everything, and quite often white men who were unfitted for the task, and ignored or failed to recognize the strong native talent close at hand waiting for development. Throughout Indian history there have been strong men, many of them in our Church, who, under proper development, could fill any place where ability was required, and wherever he has been put into places where high endeavor was required he has fully met the requirements from the Vice Presidency of the United States to the humblest place in the land. Let it be understood that the Indian under Christian training is fully capable of self-reliant, independent leadership and should be trusted largely in the management of missions among his own people. Men like Johnson Tiger who can fill any place of responsibility in the Church, and women like his wife, well equipped for any Church work within the limits of female endeavor, and the young force that seems now to be awaking to all the important and progressive movements of the Church should be multiplied and put forward till they should be able to manage the whole Indian work themselves. The writer indulges no dream in this, for he has been among Indians long enough to see the latent strength in many of them, yet undeveloped in Church affairs.

#### HINDRANCES

There are hindrances to all religious enterprises, and each movement has its own peculiar trials and conflicts.



One hindrance peculiar to the Indian work at this time is the morbid curiosity of the white people to witness the Indian in his wild life of the old days gone by. This morbid desire is commercialized by godless white men, communities and towns, and every summer great festivals are planned, to which the Indians are invited to come with all their old-time paraphernalia and indulge in their spectacular dances and heathen performances of other days. These performances are kept for days, and when they close there are a lot of debauched men and women and despiritualized Church members. It tries the missionary's faith in an effort to recover them and prevent a repetition at another time.

Again, the peyote habit is a very serious hindrance to the work of the Church. This is purely a drug habit, and has somewhat the same effect that Persian hemp or hashish has upon the addict. It creates no hilarity like alcoholic stimulants, and no violent action as the dance; but it produces a lassitude, and the addict under its influence sits in quiet attitude and is adverse to action at all, and as his auditory and optic nerves are lashed into quickened vibrations he sees beautiful sights and hears charming sounds, and he claims that thus his god is talking to him. This was not the Indians' religion, and as such they did not claim it till a comparatively short time ago, when it was adopted as their religion for protection in its use. To be secure in that, under the advice of an agent of the Ethnological Department of the Smithsonian Institute who was an enemy of the work of the Church and government in the effort to Christianize and civilize the Indian, a charter for a peyote Church was applied for and granted. With the same consistency a charter for an opium Church could be granted. Frequent effort has been made to taboo the peyote with other drugs, but the politician in congress, for the sake of the Indian peyote vote, makes eloquent speeches in congress for the peyote Church upon the grounds of the constitutional right of freedom in worship.

The habit during the last few years has spread very rapidly and found its way to most of the Indian tribes and some whites. These hindrances apply more particularly to

the Western tribes, but there are other hindrances common to all, such as sin and ignorance, and poverty, and the frequent frauds practiced upon the Indian by designing white men. These hindrances are but a challenge to our faith. We have the gospel and his presence, and in any conflict with the powers of evil we are more than conquerors.

#### INDIAN MISSION

Bishop H. A. Boaz presided at the twelfth session of the Indian Mission on September 13-15, 1929. The Annual Meeting was held at Pickett's Chapel, near Sapulpa, Okla., and the statistics and appointments follow:

Districts .....	3
Pastoral charges .....	26
Societies .....	73
Licensed preachers .....	5
Local preachers .....	114
Members .....	2,790
Adults baptized .....	23
Infants baptized .....	128
Epworth Leagues .....	23
Members .....	530
Sunday schools .....	64
Officers and teachers .....	315
Scholars enrolled .....	1,804
Woman's Missionary Societies .....	32
Members .....	444
Wesley Brotherhoods .....	1
Members .....	21

#### *Contributions:*

Woman's Missionary Society .....	\$ 861 00
General work .....	\$ 614 00
Orphanage .....	\$ 40 00
Presiding elders .....	\$ 1,438 00
Preachers in charge .....	\$ 3,698 00
Grand Total .....	\$ 13,711 00
Churches .....	69
Value .....	\$ 70,670 00
Indebtedness .....	\$ 250 00
District parsonages .....	1
Value .....	\$ 6,000 00
Parsonages belonging to pastoral charges .....	9
Value .....	\$ 11,039 00

## APPOINTMENTS

*Superintendent of Mission—W. U. Witt*

*Choctaw District—Zadoc D. Anderson (7), P. E.*

*Antlers Circuit—Davis D. Miller (4).*

*Atoka Circuit—Thomas W. Anderson (1).*

*Boktuklo Circuit—Willie A. James (1) ; James A. Nelson (2), Assistant.*

*Chickasaw Circuit—Robert C. Imotichey (11).*

*Hugo Circuit—Byars Columbus (1).*

*Idabel Circuit—Johnson W. Bobb (4).*

*Jessie Circuit—William M. Postoak (2).*

*LeFlore Circuit—Alonzo Underwood (2).*

*McCurtain Circuit—Griggs Durant (7).*

*Rufe Circuit—Lincoln N. Ishcomer (2).*

*Sunday School Field Secretary—James M. Edwards.*

*Creek District—Johnson E. Tiger (6), P. E.*

*Broken Arrow Circuit—Samuel J. Haynes (1).*

*Haikey—Ben Haikey (2).*

*Honey Creek Circuit—James Chupco (1).*

*New Town—Max Sims (2).*

*Okmulgee—Conuky Lowe (1).*

*Pickett—Josey Wildcat (3).*

*Sapulpa—David McHenry (1).*

*Seminole—Richard Bruner (1).*

*Thlopthlocco—Alex C. Thompson (2).*

*Wewoka—Toney Larney (1).*

*Sunday School Field Secretary—Mrs. D. B. Childers.*

*District Evangelist—Samuel J. Checote.*

*Kiowa District—W. U. Witt (4), P. E.*

*Cedar Creek—Matthew Botone (4).*

*Fletcher—Guy Quoetone (1).*

*Mount Scott—Ted Ware (1).*

*Stecker—Conrad Mausape (1).*

*Sugar Creek—Delos K. Lonewolf (2).*

*Ware Chapel—Andres Martinez (4).*

*District Pastor—Luther C. Craig.*

# INDUSTRIAL WORK

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## A SURVEY OF THE YEAR

BY J. W. PERRY

The program of experimentation at Columbus, Ga., in the industrial field has shown very gratifying results. It has been difficult, owing to financial depression which occasioned much suffering and unemployment, but thousands of needy people were served from the various activities of this Church. In spite of all depression the Church has kept up its financial program and carries a Foreign Mission Special.

Since the work was projected at Kingsport, Tenn., two new churches have been organized, one having been previously organized. The three churches now have a membership of something more than four hundred people and a Sunday school enrollment of nearly one thousand. Plans have been made for two buildings to house the work at Kingsport. This will give us three new buildings in that city within the last two years.

St. Luke's Church in Atlanta, Ga., is perhaps the most difficult situation to be found in the South. Much progress has been made and untold good accomplished. Many days have been spent by the Secretary in making investigation of coal mining areas in Kentucky and other sections, and also of the oil industries in Oklahoma and Texas; also the gas and oil fields in Louisiana. In Mississippi various types of industry have been studied.

Many forums have been participated in by the Superintendent of Industry in which were represented groups of laboring people, State officials, Church officials, university professors, Y. M. C. A. and Y. W. C. A. workers. Half a dozen such forums have been held in various sections of the South. Institutes have been participated in by the Superintendent at Duke University, where he spoke daily to the students of the School of Religion and spent the afternoon in conference with the industrial pastors and stu-

dents interested in the problems of the industrial Church; and he has been invited to return at a later date and deliver a series of lectures dealing with the Church and Industry. He participated in the special School of Religion at Vanderbilt University, where he taught a course on the Church and Industry and had many conferences with the students in the interest of that field of effort.

Conferences for industrial pastors are planned for the Pastors' School this summer. He will also participate in the Board of Missions' School for Rural and Industrial Pastors to be held at Emory University and S. M. U. this summer.

A survey has been made recently of several typical industrial Churches throughout the connection, from which very helpful data has been gathered, which will enable us to plan more intelligent programs for the industrial Church.

As a result of nearly two years of study, visitation, and surveying of industrial areas it is believed that our industrial office will soon be ready to render valuable and specific aid to the hundreds of industrial Churches throughout the connection which are calling for help in meeting the social, physical, and religious needs of our great army of industrial workers.

We have kept in very close touch in all this work with the Woman's Work Department, and as a result many workers have been placed in needy places to coöperate with our pastor and other workers in carrying on a more efficient program of service. It is quite evident that the service of the Secretary has been more valuable than any doles of money which the Board has been able to grant and from many expressions it is evident that both those who toil and those who employ labor throughout the South very greatly appreciate the fact that the Southern Methodist Church has put on this program of service.

## GOODWILL INDUSTRIES

BY G. E. HOLLEY

The Goodwill Industries work one hundred per cent in behalf of and with the needy and handicapped, among whom there is a great deal of distress and suffering.

The program is conducted through the use of discarded materials of all kinds—clothing, shoes, furniture, household articles, papers, magazines, etc.—in fact, everything that can be redeemed or that has any salvage value. Work is furnished through the process of cleaning, reconditioning, and salvaging these materials. They are then sold in the Goodwill stores at nominal prices to thousands of other poor persons who are not able to supply their necessities with new articles. The money received from the sales pays the wages of the workers.

Although the Goodwill has labored under serious handicaps from the very first, it has nevertheless proved to be efficient, and is based on sane business and scientific social principles.

The principal handicap has been in not having sufficient funds for supplying the necessary equipment with which to work to the greatest degree of efficiency. Since progress has been made under existing conditions, much more may be expected when necessary equipment is supplied.

The Board of Missions invests five thousand dollars annually in the Goodwill Industries of the Home Department, General Work. This activity is devoted altogether to the interest of those who, from accident, old age, or other handicaps, are unable to provide adequately for themselves. As a result of this five thousand dollar investment of the Board of Missions, the Goodwill plant paid in both 1928 and 1929 more than fifty thousand dollars cash in wages to these persons.

The Goodwill Industries makes a specialty of employing those persons who are not able to find employment in other enterprises, or who are handicapped by age or some physical disability. Materials upon which they work are



often the poorest sort, and, generally speaking, the output must be sold to persons who have very little money. But in spite of these facts the results have been very gratifying.

If the Goodwill can take the discards with which it works and bring satisfaction and contentment to the aged and handicapped; assist the crippled man in working out his problems; so coöperate with the deserted wife and mother as is necessary in providing the necessities of life; manifest the Christian spirit toward all people in distress; the results that follow will be worth far more to everybody concerned than the amount of money involved.

Making things considered of so little value in the average home serve such worthy purposes in "saving the waste in men and things," and paying such a large part of the expenses, will appeal to the most critical when the process is understood.

The program as we now have it was worked out by Dr. Edgar J. Helms, of Boston, Mass., about twenty-five years ago. It has spread to about sixty cities in the United States and several in other countries. The idea with Dr. Helms was not the organization of another charity, but a simple, practical, businesslike plan for getting away from the demoralizing effects of charity. Thus people in need were offered a chance to work under Christian influences and were thereby inspired to help themselves as much as possible through this plan of practical Christianity.

The Goodwill Industries program offers the finest opportunity for constructive service to the poor and needy to be found. Offering, as it does, a chance for people to help themselves through work, they are given a new incentive and a new outlook upon life, which inspires them to self-respect and independence.

Social workers recognize the value of the Goodwill plan of social welfare work and have been free to express themselves accordingly. In many cities of the North, East, and West, and one or two in the South the Goodwill Industries have been taken into the Community Chest as beneficiaries of the fund.

The development and promotion of the Goodwills we now have in the South until they are capable of supplying work to hundreds and thousands of persons we are not able to employ is the goal toward which we are working.

We now have plants in thirteen cities of the South: Nashville, Memphis, Winston-Salem, Richmond, Norfolk, Chattanooga, Dallas, Fort Worth, Little Rock, Hot Springs, Shreveport, Birmingham, and Atlanta. Only the first four own the buildings in which they are operating, and all except one has some indebtedness on the building. The rents paid are rather high in most instances, and a good lot of reconditioned materials must be sold to pay these expenses before there is anything left to pay in wages to the needy, who must either have work or alms. This and as much of the other overhead as possible should be eliminated so that practically all the proceeds from sales might be paid in opportunity wages. The Goodwill is a missionary proposition and should not be expected to make its own overhead and provide the equipment and buildings also. We should be able to find some men and women in the cities where we now have plants operating and others where they should be organized who will make the buildings and proper equipment possible. These might be made memorials to friends and loved ones. Thus a much greater number of underprivileged persons might be sympathetically cared for through this authorized welfare agency of the Church.

Such an investment will bring happiness and comfort to many persons and also joy and gladness to the investor.

## TEXTILE INDUSTRIAL INSTITUTE

BY R. B. BURGESS

The Textile Industrial Institute stands as a door of hope to thousands of underprivileged young people of our Southern cotton mills who are forced to earn their education by the sweat of their brow.

In this age of multiplied schools and good roads the question might well be asked, "Why such a school as the Textile Institute?" The above question might be asked by any well-meaning friend of the institution who has not given the industrial situation careful study.

The answer to the question lies in the fact that good schools do not pay high wages. While much may be said in regard to the improved status of cotton mill employees, the fact remains that the present scale of wages does not enable the heads of households to support and educate their large families. Consequently as soon as the children become old enough (and the legal age in most States is fourteen years) they are forced to drop out of school and add their meager wage to the family budget. A recent survey of a progressive mill village in which there was a modern grammar school and high school easily accessible revealed the fact that seventy-five per cent of all those between fourteen and sixteen years of age were out of school. When the ages fourteen to twenty were considered, over ninety per cent were out of school.

A case in point which illustrates the condition we are discussing perfectly is that of one of our finest young women. When about fourteen years of age her father moved from the mountains of Western North Carolina to one of the largest mills of Gastonia, N. C. She was compelled to take her place in the mill beside her father to assist in earning bread for seven hungry mouths. Just across the street from her home there was a modern high school to flaunt its advantages in her face and mock her with privileges for those more fortunate than she. At the age of eighteen she chanced to hear through a friend of the Textile

Institute. Fortunately her brother had become old enough to relieve her in the mill so that she was free to attend the Institute. Within one week from the day she first learned of the school she was enrolled and happily engaged in her studies. She expects to finish this June, after which she will go home to relieve her brother who is patiently waiting his turn to enter the Institute.

The writer has just been interrupted during the composition of this article by the arrival of a young man twenty-nine years old who is applying for admission to the eighth grade. He repeated to us the old familiar story of financial difficulties depriving him of educational advantages.

The year 1929 has marked a forward step in the development of the Institute.

By a happy coincidence two important events have occurred making possible a great increase in the size of the school. There has just been completed near by and put into operation a million-dollar bleachery, the Fairforest Finishing Company.

Fortunately for us, the management of this company had had opportunity to observe the efficiency of our student operatives working on the week-about method and were very favorably disposed toward us. Before the completion of their plant the president and superintendent approached us with an offer to employ a group of our students, furnishing free transportation to and from work.

The other milestone in our progress was the erection of a handsome stone building composed of two units. It provides a dormitory for girls on the third floor and classrooms, offices, and auditorium in the remaining space. The building was made possible by a recent bequest of \$5,000 and an appropriation of \$20,000 by the Board of Missions. Large discounts and donations of materials by various business firms, together with the free labor contributed by the young men of the student body, enabled us to erect a building of more than twice the value of actual cash money invested.

The year's work has been most gratifying in every particular. The enrollment has been up to capacity, with a large waiting list that could not be admitted for lack of

accommodations. The number of students dropping out during the session is the lowest in our memory.

The religious atmosphere is good. Over two-thirds of the student body are Christians.

There are nearly a score of life service volunteers.

## OUR RESPONSIBILITY TO THE NEGRO

BY E. C. PETERS

In a section of that memorable Episcopal address delivered by Bishop Mouzon in Dallas, Tex., there is a clarion call to the Church to think anew regarding its responsibility to colored people. It is a far cry from the date of this General Conference to the early work of the Southern Methodists for the Negro. Before the separation in the Church occurred, as far back as 1829, the work of the plantation missions was begun in South Carolina. This work assumed large proportions in the period just preceding the War between the States, and even during the dark days of this conflict the membership continued to discharge its responsibilities to its Negro membership in a very commendable way.

Soon after the close of the war, conditions were such as to require the establishment of a separate church for the colored members. The Colored Methodist Episcopal Church is therefore the child of Southern Methodism. The first bishops and all of the members in early years of this Church had been members of the Methodist Episcopal Church, South.

Soon after the organization of the Colored Methodist Episcopal Church a request came from the bishops asking for help at the hands of the Methodist Episcopal Church, South, in the training of leaders for their Church. This call was answered in both men and means, and, for a period now of nearly fifty years, there has been coöperative effort on our part for our brothers in black. Assistance has been given in certain educational institutions, by grant-in-aid for mission preachers and for Sunday school training, and in other helpful lines. Greater than these material means, however, has been the contribution made through the consecrated lives of such men as Bishop Atticus G. Haygood, Dr. George Williams Walker, and Professor Robert L. Campbell.

### CO-OPERATIVE WORK DURING THE PAST YEAR

Schools for pastors and Christian workers were held dur-



ing the summer of 1929 at Paine College, Augusta, Ga.; Lane College, Jackson, Tenn.; and Texas College, Tyler, Tex. These schools were joint enterprises of the Board of Missions, both sections of the Home Department, and the Colored Methodist Episcopal Church. More than four hundred pastors and about two hundred women were given additional training in the work which they are attempting to do in their local Churches.

Perhaps the most outstanding achievement in these schools has been the development of the plan of coöperation worked out by the Department of Social Service of the Woman's Missionary Council. By this plan local Woman's Missionary Societies have been interested in helping similar societies in the Colored Methodist Episcopal Church to send from their communities a colored woman who would profit from the work of these schools. This plan of coöperation has made for friendly contacts and opened fields of service for the local societies.

Another achievement during the year which should be mentioned has been the completion by the Woman's Missionary Council of its new social settlement house at Augusta, Ga. This new plant, known as the Bethlehem House, consists of two large buildings admirably suited to the program of social service which it will seek to undertake. Years of service in this connection in Augusta has prepared the grounds for a larger program which this new plant will make possible.

Not only will it minister to the needs of the little colored boys and girls in the congested Negro section of the city of Augusta; but the enlarged program of the Bethlehem House, under the leadership of Miss Thelma Stevens, head resident, will supplement the work of many departments of training at Paine College. No better example of the dollar doing double duty can be found anywhere than in this work in Augusta.

The work at Paine College has been put on a more stable basis during the past year. Much has been done to readjust the educational program to the needs of the new day. Plans are being made and efforts are being directed toward the more effective realization of the aims of this institution.

The Methodist Episcopal Church, South, has in this institution a laboratory of interracial effort. Much has been done along these lines in the past; even more can and must be done in the present and in the years immediately ahead.

### ACTION OF THE GENERAL CONFERENCE

Attention has been called to the section of the Episcopal Address dealing with our responsibilities to the colored people. Various memorials were presented at the General Conference on this same question. One of these, Mission Report No. 16, was adopted by the General Conference. That report is as follows:

1. That the president and trustees of Paine College, in coöperation with the General Board of Missions, be, and they are hereby authorized, to inaugurate a cultivation program to the end that our people may be better informed of the work done by this institution and of the pressing needs for endowment and larger financial support.

2. That, subject to the approval of the General Board of Missions with respect to the (a) urgency and (b) timeliness as to the plans of the Board and the amount necessary to be raised, the president and trustees of Paine College, in coöperation with a commission to be appointed by the General Board of Missions, be authorized and empowered during the year 1933 to solicit funds for the endowment of Paine College.

3. That the General Board of Missions be authorized to name a commission to be known as the Jubilee Commission to coöperate with the president and trustees of Paine College in the preparation of a program designed to properly observe, in the year 1933, the fiftieth anniversary of the founding of this institution.

In addition to this report, a resolution covering the appointment by the Board of Missions of a Commission on Coöperation and Counsel with the Colored Methodist Episcopal Church was adopted. These two actions will serve as the bases of a working program during this quadrennium. The commission from our own Church which will serve for both purposes was appointed at the meeting of the Board of Missions June 18, as follows: Bishop John M. Moore, W. G. Cram, J. W. Perry, Mrs. J. W. Downs, W. W. Alexander, T. H. Jack, C. H. Newbold, Mrs. J. F. McEachern, F. S. Love, W. D. Hawkins.

## THE TASK AHEAD

Our Church is committed to coöperation with the Colored Methodist Episcopal Church in its educational program, particularly with reference to more effective work at Paine College. Our responsibility does not end here. No better statement of this responsibility can be found than the closing paragraph in the Episcopal Address dealing with this subject. It is quoted in full for our attention and prayerful consideration:

Moreover, our obligation extends much further than to the work of coöperation with the Colored Methodist Episcopal Church. We of the South have a solemn responsibility to the colored people of America. Our responsibility is, first, ourselves to live in harmony with the Sermon on the Mount; then to bring our people generally to see that they too must live in accordance with the teaching of the Master. These colored people have for generations lived here in the South, and here in the South their home will continue to be. Naturally they are our friends, and by all the ties and associations of the past we should be their friends. If we are better circumstanced than they, then rank imposes obligation. Jesus warns us not only against the sin of anger, but also against contempt for our fellows. Contempt for any man or any race is utterly unchristian. Racial contempt is not only hurtful to man; it also dishonors God. No man who truly worships the Father can have contempt for any man or any race that God has made. We Methodists of the South are in position to lead forward the bringing in of a better day for the colored people. Unfortunately most of us know little about the efforts this race is making to rise and the difficulties they encounter as they climb upward. Not only are many people doing nothing to assist these people, but by their attitude and conduct they are making difficult the work being done by their leaders and ours. We plead for better schools, for equality before the law, for justice, for kindness, for better housing facilities in healthful localities, and for fraternal coöperation in Christian endeavor. We call upon our people to do all in their power to see that the spirit of Jesus is carried out in all dealings with colored people and to do what they can to bring the people at large to understand that the only successful way of living is the way taught by the Lord and Master of us all.

# STATISTICAL TABLES

## I. MINISTERIAL RELATIONS

CONFERENCES	TRAVELING PREACHERS								PRESENT NOS.				ORDINATIONS					
	Admitted on Trial	Admitted into Full Connection	Readmitted	Received by Transfer*	Discontinued	Located	Suspended, With-drawn, Expelled	Transferred to Other Conferences	Died	Effective	Superannuated	Total Traveling Preachers	Traveling Preachers			Local Preachers		
													Deacons	Elders	Total	Deacons	Elders	Total
<i>Domestic</i>																		
California Oriental Mission.....																	1	1
Indian Mission.....																		
Texas Mexican Mission.....																		
Western Mexican Mission.....																		
<i>Foreign</i>																		
Belgian Mission.....																2	2	2
Brazil (January, 1929).....	1			1				1		31	1	3	35					
†Central Brazil.....	2	2		3	1	1	1	1		27			27	7	7	1		8
China Mission.....	4	1		1						78	2	4	84	10	10	2		12
Cuba.....	2	2		2		1		2		31		1	32	2	1	3	1	5
Czechoslovak.....	11	4								28			28		7	7	10	17
Korea.....	4	10		3	2					79	1	2	82	5	4	9	3	12
Mexico.....	8	6			1	1	2			36	2	5	43	6	6	12	3	17
Polish-Danzig Mission.....																1		1
Siberia Korean Mission.....																		
†South Brazil.....	5	1		1	1	1		3		24			24	2	6	8		8
Total.....	37	26		10	6	8	3	9	3	334	6	15	355	22	34	56	22	3

†Including those from other Churches.

## II. MEMBERS, BAPTISMS, SOCIETIES, CHARGES, ETC.

CONFERENCES	Traveling Preachers	Local Preachers	Members, Including Local Preachers	Total Preachers and Members	Increase	Decrease	Licensed	Districts	Charges	Societies	Adults Baptized	Infants Baptized
<i>Domestic</i>												
California Oriental Mission.....		19	560	560	83		7	2	8	10	33	53
Indian Mission.....	114		2,790	2,790		13	5	3	26	73	23	128
Texas Mexican Mission.....	18		2,576	3,576		53	1	1	31	62	365	298
Western Mexican Mission.....	29		2,468	2,468	212		2	2	22	35	116	148
<i>Foreign</i>												
Belgian Mission.....		18	986	986	76		4	2	19	25	3	24
Brazil (January, 1929).....	35	22	6,747	6,782	110			4	44	59	671	648
*Central Brazil.....	27	22	5,620	5,647		190	8	5	41	47	882	1,185
China Mission.....	84	117	12,628	12,712		125	3	7	64	85	753	375
Congo Mission (1926).....			862	862					4	48		
Cuba.....	32	20	5,525	5,525	406		8	3	31	46	384	544
Czechoslovak.....	28	24	2,989	3,017	81			3	31	37	3	103
Korea.....	82	89	7,630	7,712	640		9	6	55	252	643	303
Mexico.....	43	25	3,723	3,766	439		8	4	40	59	377	301
Polish-Danzig Mission.....		16	813	813	40		1	3	16	13		16
Siberia Korean Mission.....		10	1,637	1,637	57		2	2	15	81	100	124
*South Brazil.....	24	7	3,319	3,343	277		2	5	31	41	511	823
Total.....	355	550	61,873	62,228	2,421	381	60	52	478	973	4,864	5,073

\*Figures for Central Brazil and South Brazil are for both 1929 Conferences where items can be added; otherwise for November Conferences.

### III. EPWORTH LEAGUES, SUNDAY SCHOOLS, WOMAN'S WORK, ETC.

CONFERENCES	Epworth Leagues	Epworth League Members	Sunday Schools	Sunday School Officers and Teachers	Sunday School Scholars	WOMAN'S WORK			Collected for General Conference Expense	Paid on General Conference Assessment (General Work)	Grand Total Contributed for All Purposes
						Societies	Members	Collected			
Domestic											
California Oriental Mission.	8	145	13	58	610						11,148
Indian Mission	23	530	64	315	1,804	32	444	861	12	614	13,711
Texas Mexican Mission	37	1,071	60	320	3,699	18	342	1,112	38		35,730
Western Mexican Mission.	22	582	35	157	1,887	15	291	577	15		11,519
Foreign											
Belgian Mission.	15	267	36	69	1,067	15	254		\$ 3	182	\$ 4,480
Brazil.	27	1,053	141	529	6,504	37	1,143	\$ 2,426	37	807	\$ 57,638
*Central Brazil.	22	966	96	467	4,697	44	1,447	9,917	117		101,756
China Mission.	31	2,088	144	665	7,464	94	3,744	1,589	12		47,964
Congo Mission.											
Cuba.	36	890	57	406	5,267	25	571				
Czechoslovak.	20	361	38	98	1,462	26	463	1,027	6	256	7,569
Korea.	46	1,444	357	1,003	12,682	195	2,650	1,060	48		33,649
Mexico.	30	790	53	318	2,659	35	826	3,480			45,425
Polish-Danzig Mission.	7	178	17	29	418	6	121	131			1,936
Siberia Korean Mission	11	292	28	116	1,609	26	518		56		5,236
*South Brazil.	36	1,273	86	353	5,056	34	1,407		18	973	50,157
Total.....	371	11,930	1,225	4,903	56,885	602	14,221	\$ 22,180	\$ 362	\$ 2,832	\$ 427,918

### IV. BENEVOLENT CONTRIBUTIONS AND MINISTERIAL SUPPORT

CONFERENCES	Conference Claimants	Superannuate Endowment Fund	General Missions	Conference Missions	Church Extension	Education	American Bible Society	Paid Bishops	Paid Presiding Elders	Paid Preachers in Charge
<i>Domestic</i>										
California Oriental Mission.			\$ 230							\$ 1,320
Indian Mission.		\$ 55	1,500	\$ 1,191	\$ 53	60	14	65	1,438	3,698
Texas Mexican Mission.	\$ 300				200	200	47	212	14	11,360
Western Mexican Mission.				586	1,198	300	17	85		3,580
<i>Foreign</i>										
Belgian Mission.		16	67		15	23	4	33		
Brazil.	618	823	206	1,658	137	411	53	244	1,287	17,755
*Central Brazil.	1,203	887	1,690	2,927	529	1,014	284	656	1,075	28,029
China Mission.	204	147	3,992	372	144	72	24	72		14,328
Cuba.		156	702		149	105	41	184		
Czechoslovak.	30	79	87	85	29	20	8	35	2	596
Korea.	198							48	148	8,218
Mexico.			215	120	1,958					
Polish-Danzig Mission.		103	103							
Siberia Korean Mission.				351		1,428		56		814
*South Brazil.		869	364	1,249	83	80	23	102		22,266
Total.	\$ 2,553	\$ 3,135	\$ 9,156	\$ 8,539	\$ 4,495	\$ 3,713	\$ 515	\$ 1,792	\$ 3,964	\$ 111,964

\*Figures for Central Brazil and South Brazil are for both 1929 Conferences where items can be added; otherwise for the November Conferences.



## V. CHURCH PROPERTY

CONFERENCES	Houses of Worship	Value	Indebtedness	District Parsonages	Value	Indebtedness	Parsonages Belonging to Charges	Value	Indebtedness
<i>Domestic</i>									
California Oriental Mission	5	\$ 24,000		1	\$ 6,000		2	\$ 9,500	
Indian Mission	69	70,670	\$ 250				9	11,039	
Texas Mexican Mission	43	173,700					24	48,476	
Western Mexican Mission	28	118,050		1	4,500		18	77,000	
<i>Foreign</i>									
Belgian Mission	24	80,600					13		
Brazil	55	360,752					21	106,250	
*Central Brazil	48	325,670	5,946				22	60,875	\$ 1,000
China Mission	79	542,879	1,300	4	15,592		85	216,752	189
Cuba	35	339,025					24	122,450	
Czechoslovak	17	200,939	191				13	29,861	1,015
Korea	315	197,532		1	700		65	29,165	
Mexico	44	503,240					21	78,950	
Polish-Danzig Mission	6	215,000							
Siberia Korean Mission	27	22,527					18	2,423	
*South Brazil	30	145,706	38				15	52,187	
<b>Total</b>	<b>825</b>	<b>\$ 3,320,290</b>	<b>\$ 7,725</b>	<b>7</b>	<b>\$ 26,702</b>		<b>350</b>	<b>\$ 844,928</b>	<b>\$ 2,204</b>

## VI. LOSSES, INSURANCE, SUPERANNUATE HOMES, WESLEY BROTHERHOODS, ETC.

CONFERENCES	Churches Damaged	Parsonages Damaged	Amount of Damage	Insurance Carried	Premiums Paid	Collected on Losses	Superannuate Homes	Value	Wesley Brotherhoods	Members	Enrolled in Fellowship of Stewardship
<i>Domestic</i>											
California Oriental Mission				\$ 4,800	\$ 47				1	21	
Indian Mission				74,550	189						
Texas Mexican Mission											
Western Mexican Mission											
<i>Foreign</i>											
Belgian Mission				\$ 170,000	\$ 285				4	38	
Brazil				112,800	208						
Central Brazil				56,250	69				2	38	
China Mission											
Cuba											
Czechoslovak				196,440	146				3	43	
Korea	17		\$ 1,149				2				
Mexico	2	2	2,500			\$ 1,958					
Polish-Danzig Mission				150,000	400				1	20	
Siberia Korean Mission											
South Brazil				233,375	800						
<b>Total</b>	<b>19</b>	<b>2</b>	<b>\$ 3,649</b>	<b>\$ 998,215</b>	<b>\$ 2,144</b>	<b>\$ 1,958</b>	<b>2</b>		<b>11</b>	<b>160</b>	

\*Figures for Central Brazil and South Brazil are for the November Conferences.



# VII. EDUCATIONAL STATISTICS\*

CONFERENCE REPORTING	NAME OF INSTITUTION	Teach-ers	Enroll-ment	Value of Property	Endow-ment	Total Debt	Annual Income Last Session
Belgian Mission	Children's Home, Brussels, Belgium.....	2	12				
Belgian Mission	Les Marronniers, Brussels, Belgium.....	12	160	\$ 42,000			
Belgian Mission	Molenbeek Day School, Molenbeek, Belgium.....	3	73				
Belgian Mission	Night School, Brussels, Belgium.....	1	35				
Cuba.....	Colegio Buenavista, Havana, Cuba.....	14	115	135,000			\$ 8,592
Cuba.....	Colegio Candler, Havana, Cuba.....	18	244	147,500			49,445
Cuba.....	Colegio Elisa Bowman, Cienfuegos, Cuba.....	13	171	145,000			7,757
Cuba.....	Colegio Irene Toland, Matanzas, Cuba.....	11	119	71,576	\$ 3,191	\$ 435	10,679
Cuba.....	Colegio Metodista, Antilla, Cuba.....	1	28	2,700		160	488
Cuba.....	Colegio Metodista, Havana, Cuba.....	6	121	10,000		230	8,624
Cuba.....	Colegio Nuevitas, Nuevitas, Cuba.....	2	34				1,100
Cuba.....	Colegio Pinson, Camaguey, Cuba.....	10	176	80,250			23,929
Czechoslovak.....	Biblical Seminary, Prague, Czechoslovakia.....	8	14	120,000			
Polish-Danzig Mission.....	English Language College, Warsaw, Poland.....	8	1,237				
Polish-Danzig Mission.....	Klarysew Bible School, Klarysew, Poland.....	7	11				
Polish-Danzig Mission.....	Klarysew Gymnasium, Klarysew, Poland.....	10	92	80,000			11,500
Texas Mexican Mission.....	Del Rio Day School, Del Rio, Tex.....	1	47				49
Texas Mexican Mission.....	Holding Institute, Laredo, Tex.....	18	357	523,300			
Texas Mexican Mission.....	Valley Institute, Pharr, Tex.....	5	65	85,000			35,000
Texas Mexican Mission.....	Wesleyan Institute, San Antonio, Tex.....	11	118	158,200			155,250
Western Mexican Mission.....	Effie Edington School for Girls, El Paso, Tex.....	10	140	65,000			
Western Mexican Mission.....	Lydia Patterson Institute, El Paso, Tex.....	14	297	275,000			
Total.....		185	3,666	\$1,902,726	\$ 3,191	\$ 825	\$312,413

\*The institutions are reported under the Conferences in which the physical properties are located.



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